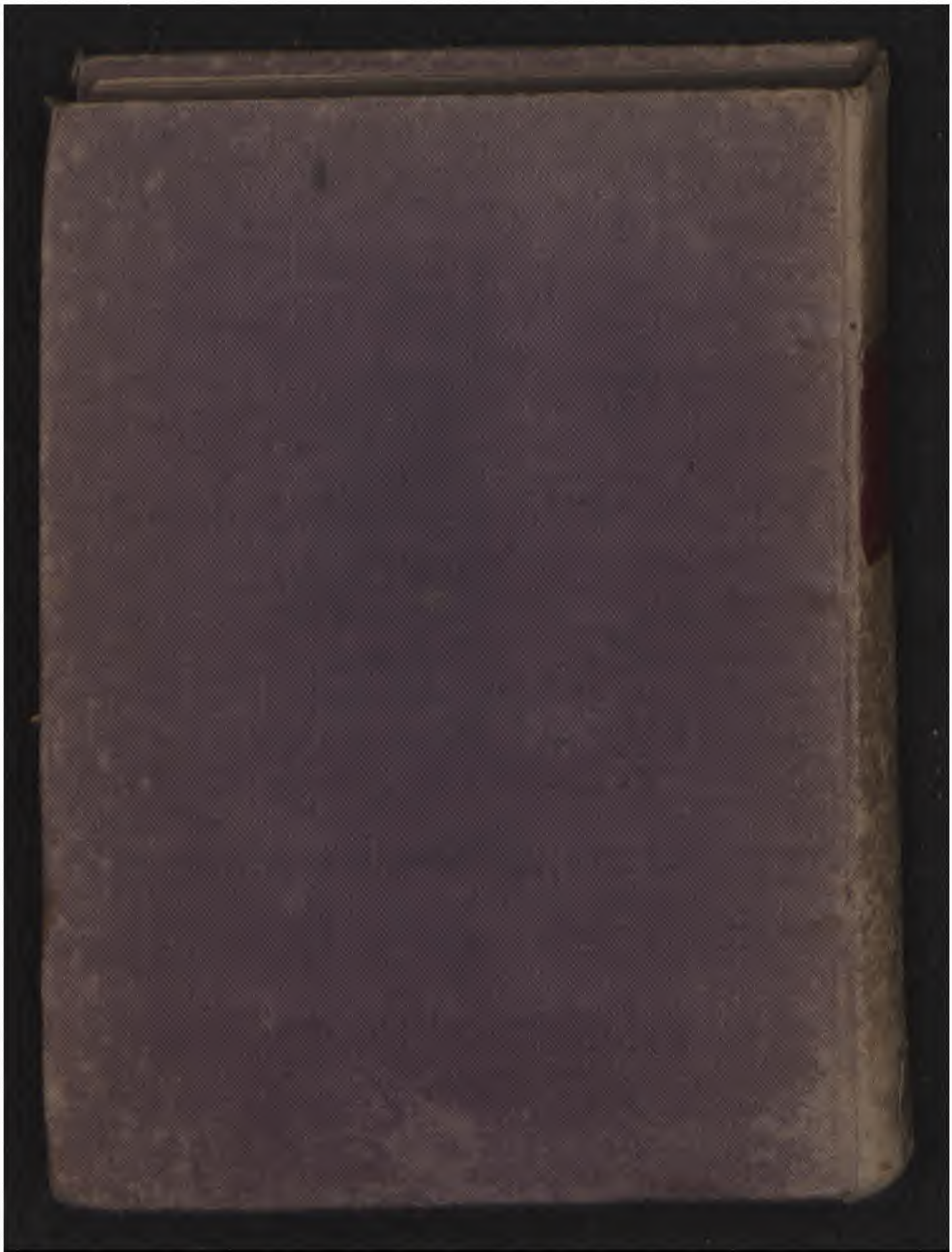






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W. L. EDWARDS,
PITCH PLACE, WORPLESDON.

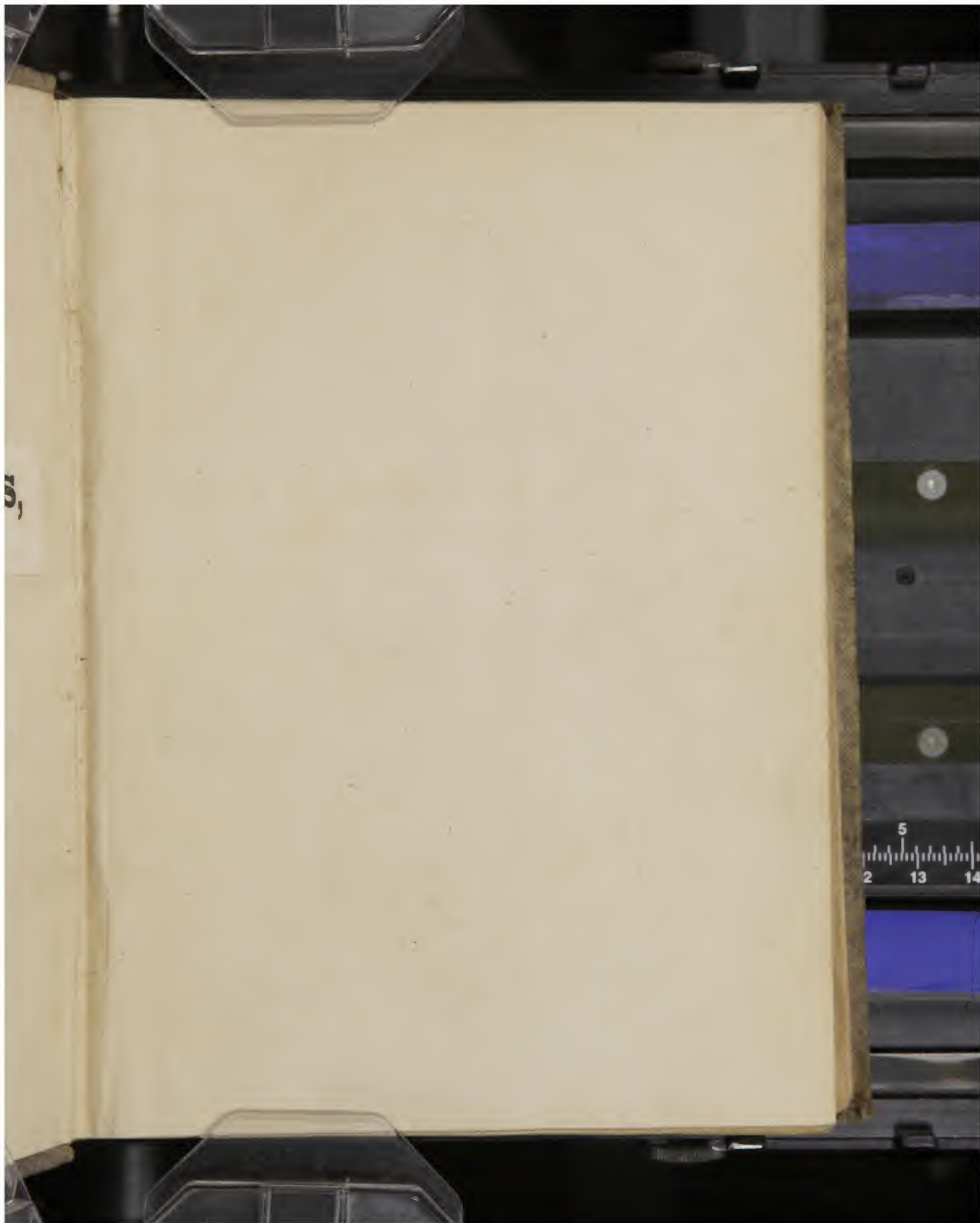
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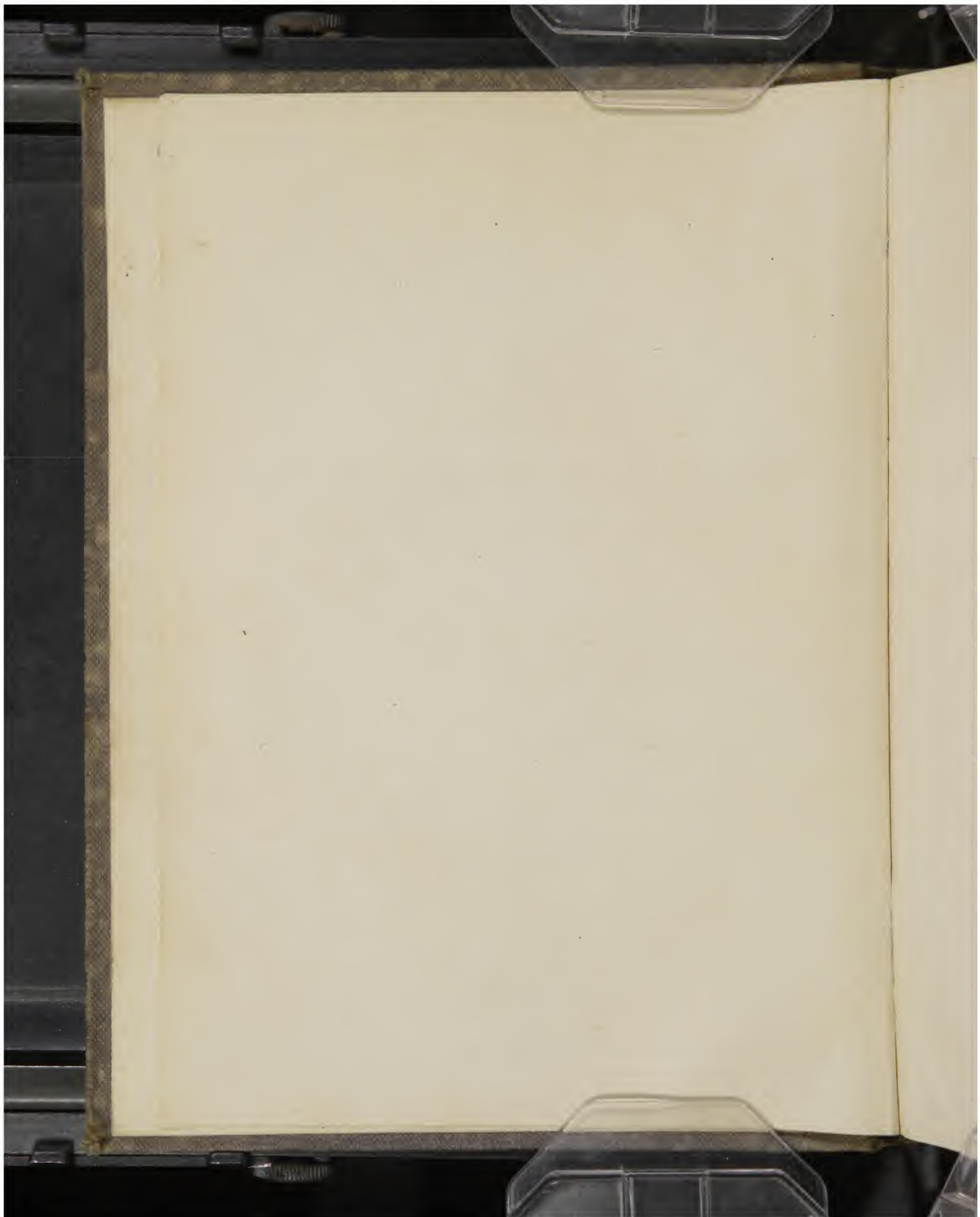
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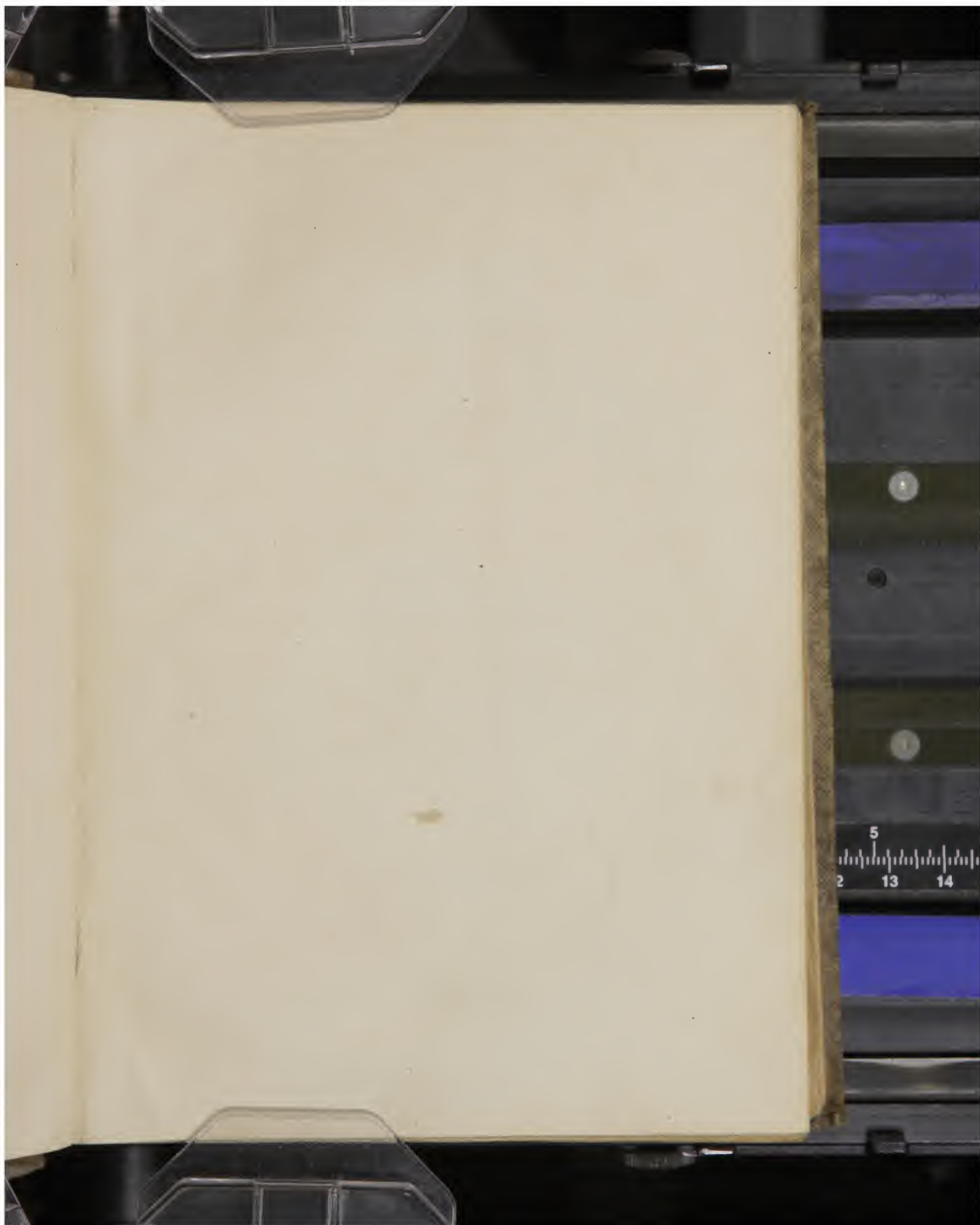
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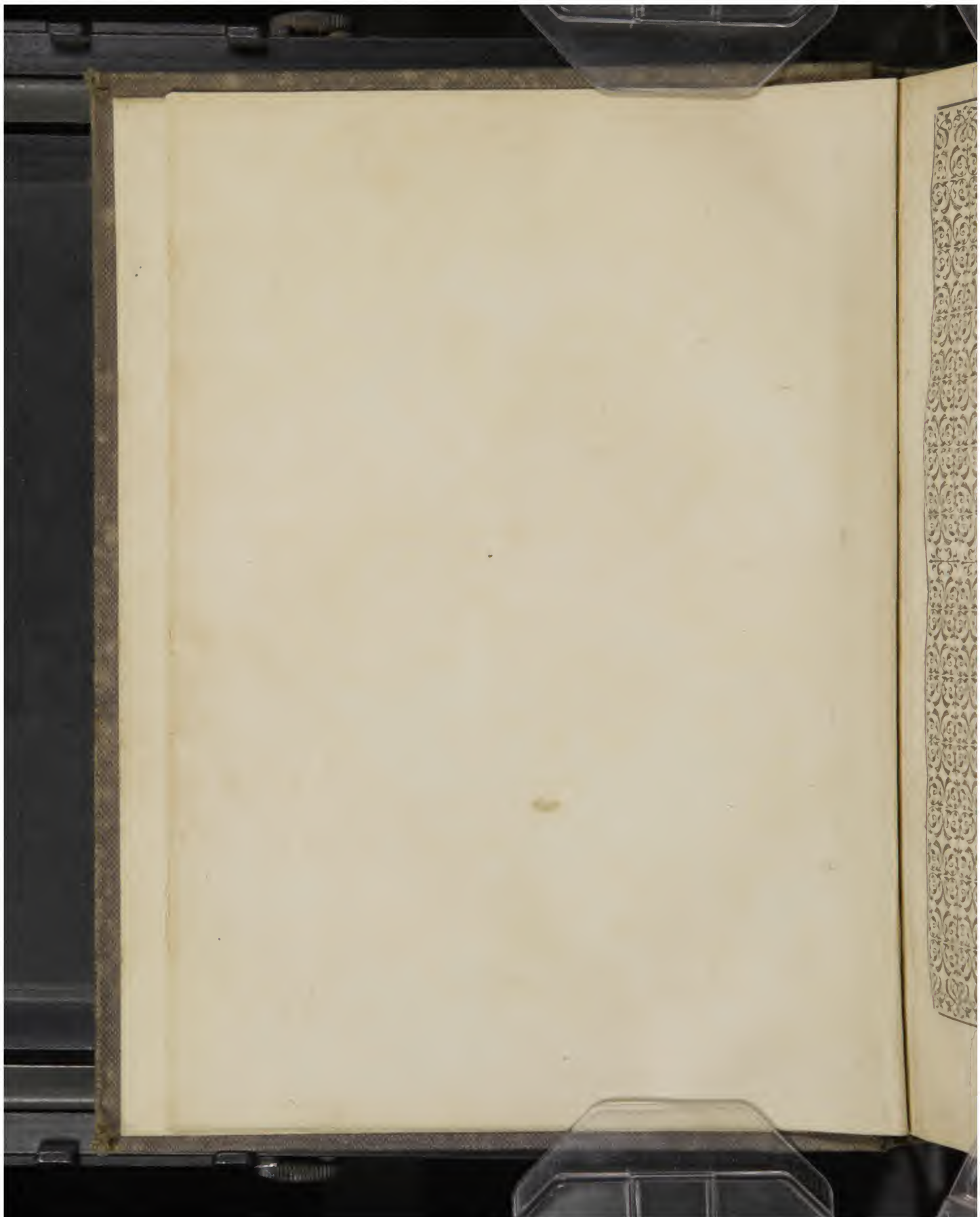
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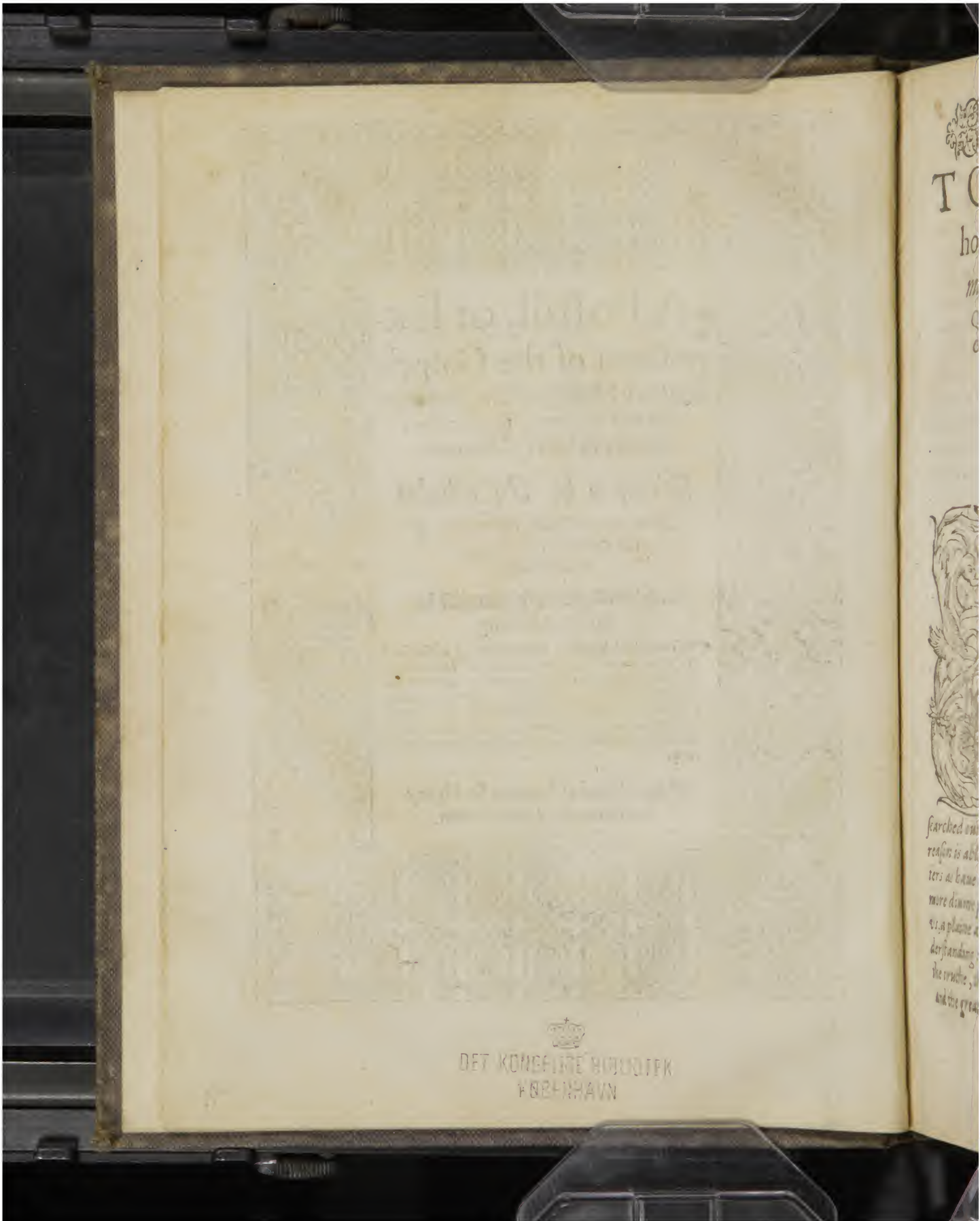
A Postill, or Ex-
position of the Gospels
that are vsually red in the chur-
ches of God, vpon the Sundayes
and feast dayes of Sainds.

Written by Nicholas
Heminge a Dane, a Preacher of
the Gospell, in the Vniuer-
sitie of Hafnie.

And translated into English by
Arthur Golding.

¶ Before which Postill is sette a warning of the same
NICHOLAS HEMINGE too the Ministers of
Gods woord, concerning the continuall agrement of
Chrylts Church in the doctrine and true worship-
ping of God: least any being offended at the varietie
of opinions and multitude of sectes, might either for-
sake their profession, or do their duetie more slouth-
fully.

¶ Imprinted at London by Henry
Bynneiman, for Lucas Harrison
and George Byshop.



DET KÖNIGLIGE BIBLIOTHEK
KÖBENHAVN

TO THE RIGHT

honorable Sr. Walter Myld-
may Knight, Chauncelour of the

Queenes Maiesties Courte of Eschequer,
& one of hir highnesse most honorable pri-
uie Counsell, Arthur Golding wi-
sheth helth & prosperitie, with
ful perfection of all Chry-
stian knowledge and
Godlinesse.



*I*s, and alwayes
hath bin the custome of god-
ly and well disposed Wryters,
too imploy theyr time and tra-
uaile too the maintenaunce of
vertue and Godlinesse, and too
the furtherance of suche as are
willing for too learne. Whiche
thing appeereth by the many-
folde woorkes of suche as in
tymes paste, too theyr owne
great paynes & our ease, haue
searched out, not onely the groundes of those things that naturall
reason is able too reache vntoo, but also the misteries of suche mat-
ters as haue neede of the light and secret woorking of a higher and
more diuine power, than reason is. Whereby they haue lesse vntoo
vs, a plaine and pleasaunt pathway, vntoo all knoweledge and vn-
derstanding: and the neerer that euery of them approcheth vntoo
the truthe, the greater commendation doothe hee deserue too haue
and the greater profit yeeldeth hee too his Reader. But neyther is
a.ij. ther

The Epistle.

there any certaintie in mortall mennes woorkes; so long as they speake but of their owne: Neyther is there any assured trithe too bee founde, elswhere than in the woord of GOD. Wherefore like as Gods woorde is the fountayne of trithe, the keye of knoweledge, and the lanterne of lyghte, or rather the very trithe, knoweledge, and light it selfe: So is cheefe (or rather only) account too be made of their authoritie and doctrine, whiche understanding the same arighte, doo sette it forth purely and sincerely, eyther by preaching or wryting, too the behoofe and commoditie of others, For the scripture accounted him a leude seruaunt, that hidde his Talent in the grounde, and occupied it not. And cerreine it is, that hee hathe the true understanding and sense of the Scripture, whose interpretation beeing alwayes one without varyablenesse, agreeth with the groundes of our sayth, wyth the meaning of the holye Ghoste uttered in the whole bodye of the Byble, and with the uniforme iudgemente and opinion of the Primatiue Churche. Of suche teachers hathe GOD at all times raysed up some, and in these dayes hathe giuen many too his Churche: Whiche labouring like good woorkemen in the Lordes Vineyarde, endeuor for too cutte up the Brambles and Bryers of Ignorauce, Errour, Hypocrisie, and Superstition, nowe long time rooted in the hartes of Christians, and in steade of them too plant ageine true knoweledge, feare of GOD, holynesse, and religion, untoo the aduancement of Gods glory and enlarging of Chrystes kingdome, and too the utter ouerthrowe of Antichryste, and Sathans tyrannie. Suche a one is the author of this presente woork, Nicholas Heminge a Mynister of Gods woorde in the Uniuersitie of Hafnia in Denmarke, who wrate this Postill in Latine, for the helpe and furtheraunce of his fellowe Mynisters. Wherein hee opening the Gospelles after the manner of our Prophecyings, setteth forth a Confirmation of the Articles of oure beleefe: and confuteth the cheefe errors, heresies, and abuses wherwith the Church is troubled. Ageine, he teacheth the ryght vse of Chrystes Gospell and Sacramentes, and sheweth the frute of the miracles and examples of Chryst, and of all holy men.

More-

The Epistle.

Moreover he toucheth the duties of all Estates, from the Magistrate, too the poore afflicted outcast among men, and declareth the right vse of things indifferent. Finally hee instructeth the minister, and comprehendeth the whole summe of Christian lyfe and doctrine. And these things doth he, both breefly, playnly, distinctly and orderly, which are great helpes of remembraunce: And also aptly, fully, pithely and learnedly, which are great furtherances too instruction. As for the Doctrine that he teacheth, it is sound and wholsome: in which respect he deserueth credit and estimation. Besides this, he applyeth himselfe too the capacitie and edifying of the simple and weaker sorte, whome he rather dieterh with sweete milke, than combereth with strong meates. And in this respect, he dooth (as it were) glauce over certaine poyntes of deepe misterie, leauing them too the consideration of suche as are more profounde in knowledge and understanding, and growne too more perfection and ripenesse in Christ. Yet wanteth he not whereby the wyser and stronger sort also may be furthered. For he hath diuers wordes that cary the effect of whole sentences: and sentences that containe large matters. By bothe which, he oftentimes giveth incling of more too be gathered, than is openly expressed: and so dooth he bothe sharpen the witte, and open the understanding. Therefore at suche time as Lucas Harison and George Bishop Stacioners, men well mynded towards godlynesse and true Religion, taking vppon them too Imprint this woork at their proper charges, requested mee too put the same intoo English, I willingly agreed too their godly desire: bothe for that I hoped it might be a furtherance and helpe too the simple and vnlearned sorte of our ministers in England, (of whom would God the knowledge were as great as is their number): And also for that I thought it a meete occasion whereby I might testifie my dutyfull good Will towardes youre honoure, for your great goodnesse extended vntoo mee at the commendation of your decre freende and my speciall well Willer Sir Thomas Smith. To whome I thinke my
a.ij. selfe

The Epistle.

selfe in many respects greatly beholding : and yet in no one respect more, than for procuring mee an entraunce intoo your honorable fauour. The continuance whereof (God willing) I

shall not cease too seeke by all wayes and meanes of dutie : of which I beseeche you too accepte this

Booke as a first hansel, and to suffer this

my trauell so necessarie & behoof-

full, too passe forth vnder your

fauourable protectiō, to the

profit of our cōmon cōn-

trei, and the glorie

of G O D.

Written at London, the .xij. of October.

ANNO. 1569.



¶ Too all the seruauents of
God, and Ministers of Iesu Chryst,

*his deere beloved brethren in Chryste, within the famous
Realmes of Denmark and Norwey. Nicholas He-
minge Minister of the Gospell in the Uni-
uersitie of Hafne, wisheth grace, mer-
cie and peace from God the Father, and
from our Lorde Iesu Chryste.*



I is verry behooue-

ful (right deere beloved bre-
thren) to marke the conti-
nuall consent of Chrysties
Catholike Church, in the
doctrine and true seruice of
God: specially in this moste
great varietie of opinions,
which maketh many, (and
those not of the worst sort)
to be troubled in theyr
minde, douting with what

company they may ioyn themselves in felowship. For while
some boast of one maister and some of another, glorying of
his wisdom and godlynesse, not without contempt of others,
whom they outface with their lofty lookes: it cometh to passe
that according as they perceiue any man affectioned towards
them to holde with them or against them, so they with blind
iudgement commend or discommende his doctrine and Re-
ligion. Whereupon growe hartburnings, froward suspici-
ons, hatred, fallings out, and desire of reuenge: wherthrough
all things are turned vpside downe. And from hence (to passe
ouer other things with silence) springeth a double pleasure.
For both the enemies of the Gospell are boldned in theyr
trubboznesse and vngodlinesse: and also the weaker and vn-
skilfuller sort, which earie were more forward in unbzacing

a. liij.

of

A warning to the ministers

of the truth, are not a litle troubled, wauering and vncertain,
to whether part they were best to ioyne themselves. Among
whom, not a few (as though nothing certain could be taught
or determined of all the whole Religion) begin to doubt, not
only of al the partes of it, but also of all manner of Religions.
In this case it is our duetie (my deere brethren) to succor the
weake both with our Prayers and aduertisements, that
they stumble not at this huge heape and dunghill of opini-
ons, and so fall headlong into certaine destruction. The best
remedie for this mischance, is to marke the continuall con-
sent of the Catholike church, in Doctrine and in the true ser-
uice of God. For as there is but one God: so is there also but
one euermlasting, steadfast, and infallible truth of God, one
true religion, one faith: one rule wherby to liue well, and
one Church of Chryst, which only knoweth the true maner
how to serue God aright. He that is not a Citizen of this
Church, is faine from grace and saluation, though he boast
himselfe to haue neuer so great maisters. Contrarywise he
that in this Church worshippeth God in spirit and truth,
is the heire of grace and saluation, though he had but a Cow-
herd to his maister or teacher. For this matter hangeth not
vpon the worthinesse or unworthinesse of man, but vpon
the maistership of Chrystes spirit, whose wil is, that his pure
and incorrupt word should be oure rule of life & saluation.
In the which word and worshipping taught in the worde,
there hath bin a most sound and perfect consent of all the ho-
ly Patriarkes before the flood and after the flood: of the Pro-
phets and Apostles: yea and of al godly men. Whose doctrin
and manner of worshipping if wee helde aright, wee may
lawfully glorie in Chryste, that wee are Citizens of the
Church of Iesu Chryst, although the whole world hated
vs, and abhorred vs as Heretikes. I meane therefore (bre-
thren) to say somewhat concerning this centynuall agree-
ment, to the intent wee may be assured in our selues, whe-
ther wee be in that consent of the Catholike Church, or not.

or

of Gods worde.

Or whether our aduersaries bee in it, who making greates
brazgs of theyr maysters (whom they call fathers) endeuer
with sword and fire too stop the course of the doctrine of the
Prophets & Apostles. In the handling of this matter, many
things surely do mixte, which all arie as it were at this one
marke. For of necessitie it must come here in question, from
whence true religion hath his beginning, and what assur-
rance is therof: how great hath bin the consent of the church
in the same doctrine through all ages: by what sleights Sa-
than is wout too assault the true religion: and finally what
advisednesse the Godly ought too vse ageinst the treasons
and craftis of Satan: least (as our first parents did) wee
suffer our selues too bee led with faire words, from the feun-
tains of saluation, too the Dynels puddles, that is, too mens
traditions and wilworshippings.

We should not neede too shew from whence true religi-
on hath his beginning, but that the rage of men and sænds,
bathe hath bin in olde time, and is at this day so greates, that
they durst set vp newe religions, after the blynd imagina-
tion of their owne brayn, maynteyning them with sworde
and speere, and persecuting that Religion, whiche is onely of
God: that they may fulfil the prophecie whiche was spoken
of the serpents seede that should byte the heele of the womans
seed. But muche more rightly than these, iudged that hea-
then man Soerates, who being demaunded in Xenophon,
whiche was the true religion: answered: It was that whiche
God himselfe had appointed. For in as muche as the Lord
sayth playnly by his Prophet, that he abhorreth the doctri-
nes and worshippings of men: Let vs be out of all doute,
that the true and continuall abyding Religion, hath his be-
ginning from the everlasting God himselfe. Apollo Pithius
beeing asked of the *Atheniens* what religions they shoulde
cheefly folow, answered, those that their auncestors had vsed.
When they objected ageyn, that the custome of their aunce-
tors had oftentimes bin chaanged: hee sayde that the best
a. v. was

A warning too the ministers

was too be folowed. For (as Hesiodus sayeth) the auncient custome is ever best: after the same manner, our aduersaries in these dayes boast of antiquitie, vtterly suppressing the name of the authoꝝ of true Religion, where as they oughte rather to aunswere as Socrates did, than as the wicked scound did. For like as Sathan abused the authoritie of antiquitie, to stablsh errors, so do they. True it is in deede, y the auncientest religion is best: so as it haue his beginning from God who is bett, and not from the olde serpent, who first the first beginning brought into the worlde his Religion, fighting full but ageinst the religion of God. Wherefore there is a distinction too be made betweene the two Antiquities. For the one antiquitie is referred too God, and the other too Sathan. The first of these antiquities is the auncientest of all antiquities, as which hath neither beginning, noꝝ shall haue ending. Out of this most ancient antiquitie sprang the truth of God, whereby is taught whiche is the true Religion, for the confirmation whercof, God hath added wonderfull records, which should be as it were certeyne euerlasting and authoꝝed seales of his heavenly truth. The later antiquitie is such a one as both had beginning and shall haue ende, out of which issued all superstition, and vngodlynelle. Either of these religions hath his furtherers, and as it were certeyne Patriarks whome the men of late yeres haue termed fathers, of whome they glorie not a litle. The Papists haue alwayes in theyꝝ mouthe, the Fathers, the Fathers: And in all controuerxies concerning the doctrine and seruice of God, they flie to them as too theyꝝ last Anchoꝝ: holde. We also acknowledge the Fathers, howbeit farre after another manner than they do. For we admitte those for Fathers, who hauing receiued theyꝝ Religion at Gods hande, haue also deliuered the same saythfully too posteritie, as are the Patriarks, holy Kings, Prophets, Chryst himselfe, and the Apostles. These onely do we reuerence as fathers, and too vary from them in opinion

we

of Gods worde.

wee iudge it a falling away from saluation. Of the fathers that folowed the times of the apostles, wee deeme according to the rule of Ambrose. We iustly condemne al new things which Chryst hath not taught, bycause Chryst is the way to the faithfull. Therefore if wee teache any other thing than Chryst hath taught, let vs iudge it detestable. And according to this rule of Paules: If any man teach any other gospel, accursed be hee. But the Papistes to bleare the eyes of the simpler sort, doe tell them they must enquire of the auncient wayes, and that they must not passe the olde bounds whiche our fathers and anceters haue stablished: which thing if it be scarce lawfull to doe in the bounds and buttels of fields, howe much lesse shal it be deemed lawfull to be done in the bounds of Religion? Surely we passe not the boundes whiche God the first founder of religion hath pitched: which the holy Patriarkes and Apostles receiuing by heauenly inspiration, maynteyned: from which the holy Martyrs (among whom holy Abel holdeth the first place) with inuincible courage of mynd draue back the Woyses and Molues: and finally which the son of God hath stablished with his owne precious blud: but we abyde within the constantly. As for y bounds which the old serpent with his broode hath pitched, within which is enclosed nothing but mere dānation, wee make no conscience to passe them. Therefore wee father y true religiō vpon God, who is called of Daniell, the auncient of dayes. Whereby it wil appaere, bothe that the same is the auncientest, and that it representeth the nature and disposition of the first founder of it. Therefore as it is most stedfast euermore: so it alwayes continueth like it selfe.

But whiche is that Religion continually stedfaste in it selfe? What is the effete of it? Whiche are the partes? Gods worde, and the signe added to the worde appoynteth the true rule of Religion and seruice of God, for God hath alwayes bin wont to vtter his will to men by his word, and by some outward signe. For loke what the word putteth
into

A warning too the ministers

into mens eares too be conueyed vnto the mynde, the same thing doth the signe set before the eyes too bee scene, to the intent that by them as it were with windowes, a certain light myght be conueyed in vnto the soule, so as the word and the signe might bee a double warrant, audible and visible, the end and drift of which is all one: Howbeit, so as the interpretation of the signe is to bee fetched alwayes out of the word alone. What manner of things these be, the fine times in which the G D vttered his worde, and gaue signes, will shew most openly: as are the state of man before his fall: the time wherein he was promised recouerie: the time of renewing the promise: the time of Moyses publike weale: and finally the time of the performace of the promise, by exhibiting Iesus Chryste our Lorde. It is too bee shewed by Gods worde and heavenly signes, that in these fine tymes the religion was one selfsame, and alwayes agreable with it selfe in all poynts.

Before mans fall when Adam was garnished with Gods image, God had deliuered too man bothe the worde and the signe. The worde required the knowledge of God and obedience towards him: It forbade man too attempt any thing against Gods prohibition, vnder a threat of punishment: and it had a promise of immortallitie, which promise Adam embraced by faith. And the tree of life as a visible warrant conueyed the same by the eyes into the mynde. All which things tended too this end, that Adam representing Gods Image as it were in a glasse, shold continually serue and praise God. Whereby it is manifest, that the true religion before mans fall, was the pure worshipping of God according too Gods word, the rule wherof was the word and the signe. The parts therof were the acknowledging of God, belasse of the immortallitie that was promised, and obedience too wards God both inward and outward. And the end therof was to represent gods image, & too praise and magnifie him. And in that estate was the seruice of God most perfect, such
as

of Gods woorde.

as it shal be after the resurrection, sauing that as then it shal be much fuller, not in substance, but in degrees. This manner of seruing God in such sort as was enioyned too the first man, is required of vs also after his fall. Neither is ther any alteration made in the manner of woꝛshipping: but there followed an horrible mayme in all mankind after the fall of our first Parents, insonnuche as no man is able too perfoꝛm this seruice too the ful, no noꝛ too begin it, vnlesse he haue access too the tre of life, whiche is Iesus Chꝛyst.

Ageine, after that mankind was falne in our firste Parents, God eftsoone vttered his wil by woꝛd and signe: wherby is learned with what seruice God would bee woꝛshipped after the fall. By the woꝛde hee rebuketh the transgression of his commaundement: by the woꝛde hee made promise of the Messias, who becomming man, should pay the raunsome for Adams giltyneesse, and restore too man the image of God, which he had lost by sinning. And he added a sign too y woꝛd which was as it were a certeine visibie sermon concerning the Messias. The signe was the killing and offering vp of beaſts and frutes of the earth. Herevpon it followeth, that God requireth the selfe same manner of woꝛshipping after the fall, whiche was befoꝛe the fall, although it haue not the same perfection, in his degrees, whiche it had befoꝛe the fall. For God requireth heere an acknowledging of him: hee requireth an acknowledging of our owne sinne: hee requireth an acknowledging of Chꝛyst, who is in steade of the tre of life that was in Paradise: hee requireth sayth in the Messias: hee requireth obedience thꝛough Faith, too the intent that by little and little Gods Image may bee moꝛe and moꝛe repayed in man by Chꝛyst, that is too say, that in the minde may shine assured knowledge of God: in the soule, holinesse: and in all the powers, obedience too be perfoꝛmed accoꝛding too the pꝛecisenesse of the woꝛde. These things are bꝛeſly shewed by woꝛde and signe in the beginning of Genesis. For (that I may vse Platoes woꝛds) the auncient fathers beeing better

A warning to the Ministers

better than woe, and dwelling neerer vnto G D D: were better and moze substantially taught by shorthe grounds and outwarde signes, than wee bee taughte by long Sermons. For in olde tyme thys manner of teachyng was common and familiar, as well vnto Diuines as Philosophers, that what soeuer they hadde vttered in shorthe groundes, the same thyng they auouched wyth certeine outwarde signes. As sone as man was salne, G D D vttered this grounde with his owne voyce. The womans seede shall breake the heade of the Serpent. The outwarde signe (whiche in a certeyns Image purpozted the same thing) was the offering of Sacrifices commaunded to the Fathers by G D D. Therefore when Abell offered hys Sacrifices, hee hadde an eye alwayes to the firste grounde that had bin vttered, and in offering, hee thoughte of these things. Firste by beholding the deathe of the Sacrifice, hee was putte in mynde of the death whereinto all mankinde was salne throughe sinne: Whereby no doubt but his minde was moued to ryghte great græse. Ageine, by looking vppon the bloud of the Sacrifice, hee was put in remembraunce of the promise concerning the Messias, by whose merite and intercession hee assured himselfe, that Gods wrath was pacified according vnto the promise: whereby there grew bothe comforte in his harte and also fayth, by whiche hee was accepted into Gods fauor throughe Iesus Chryste. Being iustified by this fayth onely, hee minded true holinesse according to Gods word prayling and magnifying God for his ryghtuousnesse and mercy. And so Abell, hauing after a sort repayed Gods Image in himselfe, performed true seruice vnto God: which seruice hee afterwarde confirmed with his death. For when his brother Cain being an Hypocrite, went about to withdraue him from acknoweledging the promised seede, and from the true seruice of G D D, hee chose to die rather than to consent vnto his brothers wicked purpose, giuing vs to vnderstande by thys his stedfastnesse, that hee onely wor-
shippeth

of Gods woorde.

Whippeth God aright, which preferreth his obedience to-
wardes God and the profession of Chryſte, before all thin-
ges in the worlde, yea and before lyfe it ſelfe, than whiche
nothing is wonte to bee dearer vnto man. By this worde
and ſigne deliuered to our firſt parents, after their fall, it
appæreth, that the Religion after the fall, was all one
with that whiche was before the fall. And although cer-
teyne outward circumſtaunces were added in reſpecte of
the corruption of Nature, and the promiſe of the repayre-
ment of it ageine: Yet the ſubſtaunce or grounde of Gods
ſervice continued all one, and tended to the ſelfe ſame
ende, though muche more imperfectlye. This pure wor-
ſhip of G D endured in the Church (whiche was very
ſmall) untill the flood, that is to wit, a thouſande ſixe hun-
dred and ſixe and fiftie yeres. For Cains offspring vnder-
ſtanding the promiſſe after a fleſhly manner, persecuted the
true Church: vſurped to themſelues the title of the Church:
and chaunged the true worſhipping of G D into Hea-
theniſh Hypocriſie and Superſtition. Whereouer, after God
had puniſhed this Hypocriſie and Superſtition and other hor-
rible crymes, with the flood, he deliuered the true Religion
ageyne by word and outward ſigne vnto Noe: not a new
religion, but euen the very ſelfe ſame that he had appoynted
from the beginning. Howbeit, when Lamech by Hypo-
criſie and Superſtition, and Cain by crueltie had put this
true Religion to flight: It remayned onely in the houſe
of the Patriarke Sem. For he vnderſtanding the promiſſe
and the ſigne thereof aright, worſhipped G D through
faith, and obeyed him after the ſame manner that Abell
and Noe did. And although that Noe and Sem hilde ſtill
the ſame worde and outward ſigne that was deliuered
to our firſt fathers: Yet notwithstanding, by reaſon of a
newe occaſion there was added another newe ſigne. For
when God deſtroyed the wicked worlde by the flood, for their
falling

A warning to the Ministers

falling from the true and pure worshipping of God: he promised Noe and his offspring, that he would no more destroy the world by water: Unto this promise he added a token namely the Raynbow, which was a certeine remembrance of the promise. Therefore God printed a marke of his word in the Raynbow whiche is wont to appere in the cloudes, to the intent he might (as it were with a seale) warrante that promise of his to bee ratified: wherby he gaue assurance not onely that he would bee the God of Noe and his posteritie, who had put them selues in his tuition, and service: but also that he would neuer destroy the world any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, perfourme true and spirituall service vnto God.

Now foloweth Abrahams age vnto the time of Moyses, in which age the same religion is betaken to the Patriarks, bothe by Gods owne voyce, and by a newe signe. For in as muche as the wisdom that had bin in the forefathers was now decreased: as there was neede of more eident word: so was there need also of a more apparant token. Therefore was this worde vttered vnto Abraham: In thy seede shall all kinreds of the earth bee blessed. And the sign or token that was added, was the circumcision of the member of generation in the male childre. Then like as by the word he taught and required the true worshipping: so did he likewise by the signe, whiche was the seale of the doctrine and religion. For when he sayth, shal bee blessed in thy seede, he conueieth therein thre things moste eidently. Whereof the first is a reherfall of the accusation of all mankinde for sinne, and falling away from G D D. For in that he promisseth blessing, he giueth to vnderstand that all men sticke in curse, which curse soked into al mankinde with sin. The second is a reherfall of the promise of the seed and of his benefits, which was spoken to Adam in this forme of words: the womans seede shal bryake the serpens head. Which selfe same thing is

270 of Gods woorde.

is expresse here by a more pithie terme of blessing. For by the terme of blessing is ment Gods fauour, attonement, for giuenesse of sinnes, and rightuousnesse for Chrystes sake, according as Idaule the interpreter of Moyles expoundeth it. The third thing is a bewraying of our weaknesse, that wee can not attayne blessing by our owne power: but that wee must obteyne it by fayth in the promysed seede. To this fayth of his, Abraham added obedience in his whole lyfe, according to the commaundement: *Walke thou before me, and bee perfect:* which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For hereby it appereth howe much he regarded his obedience towarde God, that he woulde rather at Gods commaundement offer in sacrifice his onely begotten sonne Isaac, whom he had begotten in his olde age, and to whom so royal promyses were made: than to step backe from his obedience towarde God. Nowe must the signe that is added to the word, be so to his interpretation of the word. For the signe is nothing else but the visible word. This signe therfore setteth thre things before our eyes: Namely that our fleshy birth is corrupted: againe that there is a seede promysed, whereby nature shall bee repaired: and also that by the circumcision of the flesh is signified the circumcision of the hart, wherby is cut of ignorance of God, the filthynesse of affections, and the stubbornesse of hart: that a man may bee borne a newe, bearing the image of God in true holynesse and rightuousnesse. Beholde, howe fitly these things matche with the former things. The forme of word is altered: but the meaning abideth still. This varietie of the word and signe, serueth mans weaknesse, and remedyeth our ignorance: but it appoynteth not any newe fashion of seruing God as the fleshy seede of Abraham hath surmised. For like as Cains byrde embracing hypocrisie, and reiecting the pure vnderstanding of the word and signe, persecuted Abel & the folowers of his faith: So the Ismaelites sticking in the letter of the circumcision, and neglecting the

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A warning to the Ministers

spirituall meaning of it, persecuted the true childe of Abraham: whereby it came to passe, that the true worshipping remayneth with very fewe. For whyle the fathers sojourned in Egypte, onely the house of Joseph did after the death of the Patriark Jacob, holde still the true Religion, whiche being after the decease of Joseph, little better than quite quenched, then was Moyses bozne: In the fourth scoyth yere of whose age, being the thre hundred and fortieth yere after the promise was made vnto Abraham, God renewed ageyne the worde of promise, adding ther vnto many signes: and to the intent the true Religion myghte bee preserved, he set vp a kingdom and a priesthood. And although he betooke the same word & the same sign to Moyses, which he had betaken afore to the Patriarks: yet notwithstanding he addeth longer sermons & mo signes besides, according as the state of that age required. All which things did leuell at one marke, and deliuered vnto men one selfe same maner of spiritual worshipping God. For in the wilderness (to passe ouer the burning bush, and the pillars of fire & cloude) the Manna, the Rock, & the brasen serpent were set forth as signes or sacraments of his doctrine & worshipping of God: which thre things signified Christ who was promised long ago. For the Manna, according to the interpretation of Paul, signified the spiritual foode wherby men being made new by Christ are fed in Christs kingdom. The Rock betokened the spiritual drinke wherewith the beleuers are refreshed. The serpent being hanged vp, did foreshadowe Christ, that should bee hanged vp vpon the alter of the crosse for the sinnes of the world: according as Christ himself interpreteth this signe. The looking vpon the brasen serpent was a figure of faith, wherby men being iustified & quickened, doe walk before God, and seeke after rightuousnesse. But after that the people was brought into the land of promise, which was a figure of the heauenly dwelling place: there were yet mo signes, as it were visible sermons deliuered to them: of which I will touche a fewe,

of Gods woorde.

felwe, for my purposed bynesse wil not suffer mee for to go
thorough with them all. All their whole common weale beto-
kened the Church: the Priesthood & Princehood did figure
Christ: who with his Priesthood pacified his fathers wrath
according to the first promise, and with his soueraintie des-
troyeth the Devils kingdome, sinne and death: and with
his Priesthood and soueraintie together, repayeth Gods Im-
age in man, according vnto which, man was created: that
being so garnished again with Gods Image, hee might serue
him in true obedience, and set forth his prayes.

Many ceremonies were added, of which the ghostly mea-
ning openeth the first promise, and setteth out the spirituall
worshipping of God. Howbeit soasmuche as they bee ma-
ny, I wil picke out a few of them (and those of the notablest)
whiche I wil expounde in few wordes. The furniture of the
Priest, the yearly oblation of the hygge Priest, the Arke of
Covenant, the Paschall Lambe, the sprinkling of the blood,
the washings, and the dayly offerings, hadde a singular sig-
nification of spirituall things, all whiche do sweetely put vs
in minde of the conditions of our mediatur, and the duetie of
the godly. The highe Priest ware a plate on his foreheade,
and cleane garments. The plate of Golde betokened Chrys-
tes Godhead, and his cleane garmente betokened his man-
hood, howbeit pure and cleane from all sinne. The going in
of the Priest once every yere, into the holy place, was a fi-
gure of Christ the high priest, who with one oblation should
make perfecte all that were to be sanctified. This is shewed
plainly in the .38. of Exo. where the Lord sayth, that the Lord
may be wel pleased with him. Ageine, the Priestes rayment
betokeneth holinesse, wherewith the Lord wil haue his Priests
to be garnished, according as Dauid the interpreter of
Moses expoundeth when hee sayeth: Let thy Priests be
clothed with Righteousnesse, and let thy Sainctes leape for
ioye. The Arke of couenaunte betokeneth Gods people with
whom the Lord hath made a couenaunt by expresse wordes.

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A warning to the Ministers

In this Arke were the tables of the lawe, which were couered in the Arke with plate of Golde. Whereby was none other thing signified, than is conteyned in the firste promyse. The womans seede shall treade downe the Serpentes head, sayng that the outward signe expresseth the thyng moze pleasauntly. For the Table of the ten commaundements is couered in the Ark with a plate of Golde, which is called the propitiatorie. That is to saye, Chryste, who is the propitiation for our sinnes, doth in his church hide the sinnes of men, against the wrath and horrible iudgement of GOD. I pray you what is this else, than that the womans seede shall tread downe the Serpentes head? Thus doth Paule the interpreter of Moyles, expound this figure in the third vnto the Romanaynes: Wee are iustified freely by his grace throughe redemption that is in Chryste Iesu, whom God hath set forth to bee a propitiation thozough faith in his blood. For as the high Priest of the Hebrues was wont euery yeare once to embrew the propitiatorie with blood, when hee entred into the holy of all holyes. So our high Priest Iesus Chryst offered himselfe once vp to his father for the sins of the world, and found euerlasting redemption. The paschall Lambe had also a secrete meaning, wherein the first promise was peincted oute as it were in liuely coloures: The figure whereof, Paule openeth, when hee sayeth: And Chryst was offered by oure Pascheouer. And whereas this Lambe was taken out of the flocke, it signified that Chryst tooke our fleshe vppon him and bare the infirmities of our flesh, and that hee was tempted as wee are in all respects, sinne excepted, to the intent hee might make vs also heauenly that are earthely, and spirituall which are carnall. And whereas it is sayd of the Lambe: And all the multitude of the Children of Isræll, shall offer hym vp: it is ment that Chryste dyed not for one or two, but for the whole Church, that is to saye, for the whole corporati- on of those that are registred in the booke of life. The sprynk- ling of the blood hath a manifest signification. For it was
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of Gods woorde.

a token of Chrystes blood shed vppon the alter of the Crosse, wherewith our consciences beeing sprinkled, are cleansed from dead woorks, according as the authoꝝ of the Epistle vnto the Hebrues expoundeth this figure after a godly maner. To the same purpose pertaineth their washings and dayly offerings. For these things in generall, did betoken as well that cleansing, wherewith Chryst washeth and purgeth vs cleane from all iniquitie, as also the true holinesse, wherewith the beleeuers are garnished: so as from hencefoꝛth they may begin to represente Gods Image to his gloꝛie and praise. These shadowes of the Lawe were couert interpretations of the firste promise: whiche who so vnderstood with Adam, Abel, Seth, Enoch, Noe, Abraham, &c. Those yelded true and ghostly service vnto GOD, not vnlike (as in the respecte of the substance of the seruice) but altogether like and the very selfe same. But what is done heere? Like as Caines byood vnderstood the promise carnally, and of the signe that was added, did make a seruice of woꝛshipping by it selfe: Euen so heere the moste part of the Jewes, leauing the spirite, gazed vppon the letter, and determined Gods seruice in these outward ceremonies without fayth: whiche errour the Lord reprobeth moste sharply in the Prophete, where hee sayth: What passe I for the multitude of your sacrifices (sayth the Lord:) And anone after: Offer mee no moze Sacryfices in bayne, your incense is abomination vnto mee. And stright after, he addeth the cause of this matter, when hee sayeth: Your assemblies are wicked, my soule hateth your newe Moones and solemn feasts. By these woꝛds GOD doth vs to vnderstand that hee hath not so ordeyned Ceremonies, as though hee required them as a ghostly woꝛship, but that the people should enure themselues in them vnto godlynesse, and strengthen their fayth by them, and keepe themselues moze and moze in the pure woꝛshipping of God. Howbeit, according to mans superstitious nature, the moste parte are led away by hypocricie from the true vse of Ceremonies, and haue grounded
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A warning too the Ministers

the whole weyght of their saluation vpon the obseruation of them. Whose errour when the Prophets that were sent did repproue, they were drawen to punishment as blasphemous folke against Gods lawe.

By these things it is manifest, that those godly personnes whiche lyued in Moyles common weale, agreed fully bothe in Doctrine and Religion, with the holy Fathers before the flood and after the flood, vnto the calling of Moyles, and from Moyles euen vnto Chryste. For what is required here but acknowledgegement of sinne, beleefe in Chryste, inuocation, holinesse, obedience, and other vertues, whiche are required as partes, to the reparation of Gods Image in vs? Now remaineth the last age, wherein the eternall word according to the propheties, toke vpon him the womans seede, that is to say, mannes nature, that he might tread down the serpentes heade, that is to say (as John expoundeth it) that he might destroy the woorkes of the Deuill.

This Chryste being interpreter and fulfiller of Moyles & the Prophetes, did by word and outward signes raise vp againe the same seruice of G D D well neere salne to the ground: commaunding repentance and forgiveness of sinnes to be preached: garnishing the that beleue in him with his owne rightuousnesse: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe and will of G D D: and to be shorthe, repaying Gods Image, according to whiche, the first man was created, bidding vs let our light shine so before men, that our father may be glorified in Heauen. This selfe same seruice commendeth he to his Disciples, whiche they bothe taught by word and expressed in their life. Notwithstanding, to the intente the Church might keepe this seruice continually, he deliuered them his assured word, & put as it were two outward scales to the word, namely Baptism, and the Lordes Supper. The word interpreteth the first promise more clearly. The sacraments are as it were certeine visible sermons, which proffer the

of Gods woorde.

the same thing too the senses, which the woꝝd teacheth? But what is done in this case? Like as in olde time Cains byꝝde, Chams byꝝde, and the false Israelites corrupted the woꝝde, and by their fleshly foolishnesse patched mens dreames vpon it: So the hipocrites flitting from the woꝝd in this last age of the woꝝld, haue defiled the seruice of GOD, so long tyll thꝛough the outrage of heretikes and the tyrannye of Antichryst, the sacramentes were partely distayned with mens traditions, and partely mangled, and the doctrine with the true Religion welnære ageyne ouerwhelmed. Notwithstanding, about a foꝛtie yeres ago, God rayled by a prophet that blisshed Luther, who byꝛought agein the auncient doctrine and religion, which both our first fathers receyued of God, and Chryst deliuered too his disciples. And that this seruice of God whiche our Church holdeth at this daye, is the true and continual seruice of GOD, he shall most clerely vnderstand, which trieth it by the rule of the Patriarks and of the Apostolike Church. But what hapneth vnto vs? Clerely the same that hapned too our first fathers, too the folowers of Abzaham, and too the Apostolike Churche. For the diuell rusheth in with all his force, too destroy the Gospell, and too abolish the true seruice of GOD. And this doth he the more outragiously in these our dayes, bycause he knowes hee hath but a small tyme too execute his crueltie ageynst Chrystes Churche. Now what sleighthes, this aduersary of Chrystes vseth too wyꝝpe out the sincere doctrine and true woꝝshipping of GOD: the matter it selfe at this daye openly declareth. For firste he hath set vp a kingdome, and that a right large one, namely of the Turks, which openly blasphemeth the name of Chryst. Ageine he hath planted another kingdome, whiche men call the Popedome: whiche though it professe not it selfe openly too be agaynst Chryste, doth neuerthelesse with singuler wyꝝnesse and craft, step into Chrysts kingdome, marring the doctrine, defiling the sa-

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A warning to the Ministers

eraments: and finally ouerthrowing the true seruice of god. For the Pope hauing gotten the p[ri]macie vnder colour of the ministerie, hath brought all kinde of superstition and Idolatrie into the worlde, so that since man was created, there was neuer yet a moze vyolent and intollerable tyranny herd of, neyther was there euer any kinde of Idol seruice, whereby was wrought moze spytefull derogation too Gods maiestie, or wherewith Chrysitian mennes myndes haue bin moze monstrously bewitched. And now that Sathan perceyueth his sleighthes too bee sonnde out in this behalfe, he taketh no truce, but calles togither the maysters of mischæse, suche as are the Lybertines. Anabaptistes, Seruetians, Antynomians, and other: who with their foule snoutes endeuer too beeraue ageyne the purged doctrine and Sacramentes. And when he sees he can not by these his practises hinder the course of the Gospel and the pure worshipping of G D D, he goes too it another waye, drawing asunder by inwarde debates, and setting togither by the eares among themselues lyke enymies, those whome he perceyued too mynde earnestly aboue others, the restozement of the Church, and of true Religion: Merely least by ioynning in endeuer and counsell togither, they shoulde with one minde goe throughte with this so excellent a worke. Besides this, from tyme too tyme he chaseth some out of Chrystes campe, who becoming forsakers of their order, doe exceeding great harme too the Church: among whom there are that inuent new deuyses whereby too bring the pure doctrine in hatred with the weake and vnskilfull. For they gather togither the contrarieties in the sayings of those, whose trauell G D D hath vzed too the clenzyng of his Church in this laste olde age of the worlde: when as notwithstanding, they are not able too shewe any true contrarietie in no part of the foundation of the doctrine and worshipping of God, howsoeuer thes

of Gods woorde.

these Prothēuses transfozme themselves into a thousande
shapes. By these practises of Sathan wee see it brought too
passe, that the wilful sozte are made moze stoute in their su-
perstitio: and the weaker and vnstedier sozt bee for the most
part glue ouer, too the great griefe of all the godly: and vnlesse
Chryst make hast of his coming, it is too bee feared least ma-
ny wil bee wrapped ageine in their former darknesse. What
is too bee done in this case my brethren I beseeche you: Wee
musse beware of Sathans wyles: Wee musse haue an eye
backe too the examles of our auncetors, Abel, Abraham, the
Prophets, Chryst, and his Apostles. Let vs accompany oure
selues with them in doctrine, woꝛshipping, and Inuocation.
Let vs not bee disquieted at the multitude of our enimies.
Let vs not bee moued at the number of the runnagates. Let
vs not bee dismayed in harte at the persecution and miseries,
whyche the godly are sayne too suffer in this woꝛlde. Let vs
not onely haue an eye too the lowlynnesse of the church, which
in this woꝛlde lyeth vpon the ground despised: but also let vs
haue an eye too Chryst tryumphing, who wil in time to come
reward these with the gloꝛy of blisfed immortallitie, whome
hee maketh like vnto hym selfe in thys life, so they continue
stedfast too the ende. Let vs beare in minde this most weigh-
tie saying of Chrystes: Wathe and pray, that ye enter not
into temptation. That whiche I say too you (sayth hee) I say
too all. The woꝛld tempteth: the flethe prouoketh: the armies
of Heretikes trouble: the stumbling blockes of doctrine and
manners offende: the fonde quarrellings of proude persones
bere: ageynste all these things the surest remedie is too call
vppon G O D. For it is not for nought, that Salomon say-
eth: The name of the Lorde is a moſte strong towꝛe: the
ryghtuous man shall flee vnto it, and bee saued. In oure cal-
ling vppon God, let vs haue an eye too the Propheticall and
Apostolike church, and let vs arme our mindes ageynste the
Idoll gaddings of Mahomet and the Papistes, and ageynste
the wzanglyngs of the Heretikes. Lette vs oftentimes be-
thinks

A warning to the Ministers

thinke vs, vppon how sure and vnmouable foundations the continuall doctrine of the Church, and the stedfast religion of the Catholike Church is grounded. Lette vs bethinke vs of the heauenly Reuelations, wherby GOD himselfe reuelled his will vnto men, when hee spake to the holy Patriarkes and Prophets: whiche wil of his, hee hath confirmed by many wonderful miracles, bothe in the olde and new testament. Let vs beholde the moste sweet consent of Moyses, the Prophets, Chryst, and the Apostles in doctrine and religion. Let vs bee stirred vp to the acknowledging of GOD, by the example of many Martirs, who (with Abell the firste Martir) confirmed the heauenly doctrine with their owne blood. Let vs absteyne from sonde disputyng, by whiche the bonde of peace (whiche is charitie) is broken: and let vs rather applye oure selues to godly life, than to subtle and vnprofitable disputations, by meanes of whiche, what euill hath risen in the Church, it graeueth mee ryght soze at the harte to thinke. For although in these realmes (GOD bee thanked) there bee a very great calme and a godly agreement in al our churches: yet notwithstanding godlinesse wold we should bee soze for the miseries of those, whiche at this day are afflicted through the vnseasonable strife of certein persons, wherewith y mindes of many princes & diuers others are wounded. Howbeit sith wee are not able to remedy these euils, let vs flee to him, who alonly is able to do al things. Pray ye therfore w the whole church of Chryst, vnto y eternal God the father of our Lord Iesu Chryst, y he wil gather to himselfe a church in this world, & that he wil in y same church mainteine y purenesse of doctrine, & the true worshipping of him: so as wee may worship him aright, & for euermore magnifie & praise him. Pray him to gouerne w his spirit our most mecke soueraine Lord king Frederike the secōd of y name, who as he hath succeeded his most holy father in y kingdom: so also is hee y very right heir of his fathers vertues: & is not only a prince y beareth special loue to iustice & equitie: but also a singuler fauor

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of Gods woorde.

rer and patrone, or rather a most faithfull foster father of the churches & scholes. Pray too Chyest that he wil with his spirite rule the counsellors and nobilitie of the realm, & the gouerners of churches, ciuill offices, scholes, and householdes, giuing them courage too mainteyne Gods glozie, true doctrine, and honest discipline, so as wee may leaue a peaceable and quiet lyfe, with all godlynesse and honestie. Pray for all the states of this realm, y all may knit them selues together in swæte concozd, & one releue an other, so as the superiozs may think that their inferiozs shal be coheires with them of Gods kingdom: & the inferiozs obey their superiozs in the Lord, as Paul willeth them: so y al the degrees of this realm beeing settled in a moste swæte tunableness, wee may liue peaceably & quietly. Pray ageinst the enimies of the king & this realme. Pray Chyest too represse the rage of Sathan, & too graunt vnto his church teachers & shepherds agreeing in true doctrine and godlinesse, which may set forth gods glozie by teaching aright, & by example of godly life: too the intent that at the length all of vs fully beholding the glozie of the Lord with open face, as it were in a glasse, may be transfozmed into the same likenesse, as it were from glozie too glorie, by the spirite of the Lord. So be it.

Now remayneth that I should say somwhat concerning mine own purpose, namely wherfore I haue published these expositions of the gospels vpon y Sundays. About a fourteen yeres ago, I vttered priuately certein short notes vpon y Sundays Gospels too my scholers at home at my house, too y intent I might by this my small trauell, further their studies, not thinking at all too haue put them forth. But what folowed? The things that wer endited too a few scholers, were communicated too many. And when I perceyued, that diuers sought earnestly after them: I enlarged them somwhat a fyre yeres ago. And now at length the entreatance of certein godly shepherds, compelled me too publish them and put them forth in print. Wherfore saying that this woork is wholly ordeyned

A warning to the Ministers.

ordained for the godly ministers of the Gospell; I thought it good (right deere brethren) to put forth this my trauaile vnder your name. If ye shall reape any thing thereby, giue **G D D** the thanks, and commend me too God with your Prayers. This one thing haue I earnestly regarded, namely too set forth purely the doctrine of the Catholike Church, whiche bothe the vniuersitie of *Wirtemberge* maynteyned a fortie yeres ago, and yet stil mainteinethe: And also which those most excellent men the studentes of this Vniuersitie, D. Iohn Machabeus of the *Alpes*: D. Peter Palladie, D. Iohn Seming, and D. Olaus Chrysostomus, (all which doe now rest in the Lord, looking for full deliuerance by the conuning of the Sonne of God) haue taught. In this consent stande we also, who haue succeded them in office in this Schole: and we pray God hartily, that we may liue and die in this consent. For we doe not dout but that this is the continu-

all consent of Gods Church, as we haue sufficiently shewed before. I beseech God the Fa-

ther of our Lord Iesus Chryst, too knit

vs together with his spirite, that

we may bee at vnitie in

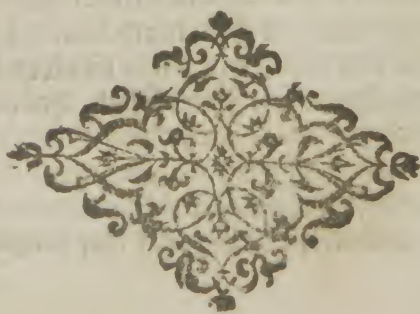
him. Fare ye well,

and God sende ye good lucke in Chryste.

At Hafnie the. xxx. of Marche.

The yeare since Chryst

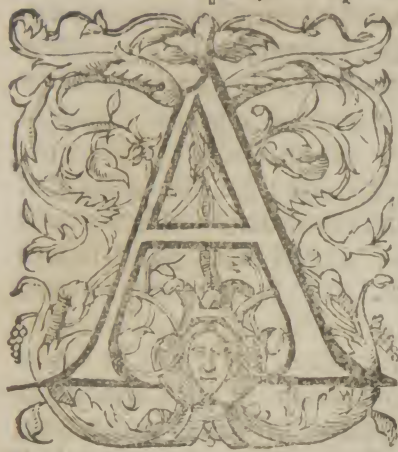
was bozne. 1561.



The fyrst Sunday in Aduent.

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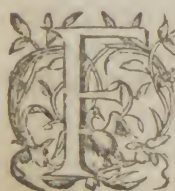
The Gospell. Math. xxi.



AND WHEN THEY drevve nigh vntoo Ierusalem, and vvere come vntoo Bethphage vntoo mount Oliuete, then sent IESVS tvvoo of his disciples, saying vntoo them: Go intoo the tovne that lieth ouer againste you, and anon yee shall finde an Asse bound, and hir colte vwith hir, loose them and bring them vntoo mee. And if any man saye avvght vntoo you, say yee the

Lorde hath neede of them, and straight vway hee vwill let them go. All this vvas doone, that it might bee fulfilled vvhich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: beholde thy King commeth vntoo thee meeke, sitting vpon an Asse and a colte, the foale of an Asse vved vntoo the yoke. The disciples vvent and did as Iesus commaunded them, and brought the Asse and the colte, and put on their clothes, and sette him thereon. And many of the people spred their garments in the vway. Other cut dovne braunches from the trees, and straved them in the vway. Moreouer the people that vvent before, and they also that came after, cryed, saying: *Hosanna* too the sonne of Dauid: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest.

The exposition of the Text.



ORASMUCH AS this feast (of Aduent or) of the conning of our Lorde, is the first of all in order, which is solemnized in the church: It is necessarie that wee be put in minde what things are to be considered in every severall feast, least either with the wicked and Heathen

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nishe,

The fyrst Sunday in Aduent.

thenish woꝛld we abuse them to the dishonoꝛ of God: oꝛ else solemnize them with lesse deuotion than it becommeth vs, not without the offence of many. In generall, there are thre things to be considered in euery feast. The storie, which is the foundation of the feast: the benefite, wherof the storie maketh mention: and the true and lawfull vse of the feast. For as the storie instructeth the mind: So the benefite of God, (the remembrance wherof the storie stablisheth) dooth nourish and strengthen Faith. Out of which Faith issueth thankfulness, which praiseth God for the benefite receiued, with mind, with voyce, with confession and with behauior: In which thankfulness the true vse of the feast is to be scene. These thre things are to be applied vnto all feastes. Wherefoꝛe inasmuch as this feast is instituted concerning the comming of our Lord, the storie of his comming, which pertaineth to the Conception, birth, doctrine, and doings of Christ, (which are the chaf Articles of our beleeve,) is to be lerned. The benefite of God, (which is to saue the lost sheepe by the sacrifice propiciatorie,) is to be recorded in remembrance. With the first the mind is to be instructed, & with this latter, Faith is to be cherrished and strengthened: to the intent that theruppon may spring thankfulness of mind, wherby wee both with mind, voice, confession and behauior. set out the gloꝛy of God who hath vouchsaued to giue his sonne for vs. Now to the entent this present feast may become the moꝛe behouefull, bothe to the gloꝛy of God, and to the instruction of our selues: I will entreat of thre places in order, which are these.

- 1 Of the comming of the Lord.
- 2 The description of Christ our king, & of his kingdome.
- 3 Of the Citizens of this king, of their ductie, and in conclusion of the true vse, and healthful meditation of the Lordes comming.

The first Sunday in Aduent.

2

¶ Of the first.

The intent wee may the better & certeinlier be instructed of the coming of our Lord Jesus Christ, to the praise of God and the helthful edifying of our selues: Let vs with S. Bernard propound sixe circumstances to bee weyed in it, whiche are these. **¶** Who hee is that commeth: from whence: whither: to what purpose: when: and what way.

1 He that commeth is (according to the testimony of Gabriel) the sonne of the highest, equall to the moste high Father in true Godhead. Whereby we may learne how great is his maiestie, dignitie & power. Hee that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the oracles of the Prophets, & the testimonies of the Apostles: lesse than y father as touching his very manhood. Whereby wee may learne, with what societie of nature hee is ayded vnto vs, so as we need not to bee afraid to come vnto him. It is Christ then that commeth: who is bothe very God and very man: being one persone in two natures: who is bothe able to saue, bicause hee is God: and wil saue, bicause hee hath taken our nature vppon him, that he might bee made a sacrifice for vs.

2 From whence commeth hee: he commeth from heauen: hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also, he commeth in the virgins womb, conceived by the working of the holy ghost. Hee is nourished with the virgins bloud: hee is borne: hee is brought vp: hee is circumcised.

3 Whither commeth hee: Hee commeth into the world, which was made by him. He commeth into his owne, & his owne receiued him not. Hee came into the lower partes of the earthe. And out of all dout, this is that great misterie wherof the Apostle speaketh. 1. Tim. 3. God was shewed openly in the fleshe, iustified in the spirit, beholden of the Angels, preached of vnto the Gentiles, beleued vppon in the world, and receiued vp into gloire.

A.y.

4 To

The first Sunday in Aduent.

4 To what purpose came hee? The causes of the Lordes comming into the world, the voyce of God foretelleth: the Types prefigure: the sayings of the Prophets proclaime: the wordes and workes of the Lord being come, doe proue: the wytyngs and Preachings of the Apostles witnesse: and the ioyfull congregation of all Sainctes confesseth.

God sayd to the Serpent Gen. 3. The seede of the woman shall tread downe thy head. Which text the Apostle expounding sayth: Christ appered to destroy y^e workes of the diuel. The same god did oftentimes beat the meaning of this saying into the holy Fathers heades, and specially into Abrahams, saying: In thy seed shall all natiōs be blessed. By these things then it is to be vnderstād, that Christ came for two causes. The first is to destroy the workes of the diuel: and the other, to bring the blessing vpon the children of Abraham. y^e is to say, vpon all that shall receiue Christ by fayth, as Abraham did. For when Adam had by his fall yeldded him selfe and all his offsprings bondslaues vnder the Tirannie of Sath^{an}, and cast them into deserued curse: the rightuousnesse of Gods requi^{re}d, that either wee should suffer due deserued punishment, or else that some of mankinde should satisfie Gods iustice.

How forasmuch as no meane power was able to vanquish the diuell and pacifie Gods wrath: the sonne of God cometh forth of his secret dwelling place: he cometh into y^e world: he becomes man: he taketh our case vpon him: he overthroweth the kingdome of the deuill, and pacifieth his Fathers wrath being made vnto vs both our sacrifice and our priest.

This selfe same thing doe many types figure: as the sacrifices of the Fathers, the pascall Lambe the sprinklyng of the red colwes blood vpon the people and moreover the Arke of couenant, and all the Aaronical sacrifice with all the rites and ceremonies thereof.

Innumerable sayings of the Prophets doe declare these selfe same causes of the Lordes comming with agreeable consent: as Esay. 53. He suffered our diseases, and bare our
our

The first Sunday in Aduent.

3

our sorowes in deede, he was wounded for our transgressions and was tozne for our iniquities. The Lord did take vpon him the iniquities of vs al. Many such testimonies as these, are in the Prophets, which for breefnesse sake I omit.

The wordes and workes of Chryst at his conning, doe proue the same thing: Come vnto mee (sayth he) all ye that labour, and are heauie laden, and I will refresh you. Also, he that beleueth in mee shall not perishe, but haue life euerlasting. Also: For these do I sanctifie my self, that is to say, I offer my selfe a sacrifice to God the father for the purgeng of their sinnes. Which thing, not onely the great numbze of miracles that he did, and by which he destroyed the workes of the diuell, doe assuredly proue: but also his very death, and his glorious victorie ensuing the same.

The testimonies of the Apostles, who is able to numbre? Paule sayth, He dyed for our sinnes, and rose ageine for our iustification. The same man wyrteth thus: Him that knewe no sinne, hee made sinne, to the intent that wee might bee made the rightuousnesse of god in him. John Baptist cryeth out: Behold the Lamb of God, that taketh away the sinnes of the worlde. John the Apostle: Iesus Chryst clenseth vs from al our iniquitie. The same apostle making a breefe summe of Chyristes benefites, wyrteth: Chyist appeared to destroy the diuels workes.

Finally, the whole Churche of Chyist ioyfully through Chyristes spirit confesseth these selfe same causes of Chyristes coming, singing thus: Thou taking vpon thee to deliuer man didst not abhorre the virgins wombe. Thou when thou haddest ouercome the sharpnes of death, didst set open the kingdom of heauen to all beleuers.

Now if ye demaund the time of his coming, the Apostle Paul answereth: After that the fulnesse of time was come, God sent out his sonne borne of woman, bound vnder the law, to the intent he should redeeme them that were gilty of the law, that wee might receiue the adoption of children. He came

A.ij.

ther.

The first Sunday in Aduent.

therfoze neither later noꝝ slowlyer than hēe ought too come. Concerning this time of the Lords conning, the Prophets Iacob and Daniell spake befoze. Of which thing moze shalbee spoken in the day of the Lordes birth.

One thing moze is yet behind: namely the way by which hēe commeth. This also is too bee sought out diligently, that wee may meet him rightly. Therfoze like as too our saluatiō he came once in the flesh visible, so too saue eche mans soule, wheresoeuer his word is thought vpon, red, oꝝ preached, hēe commeth daily in spirit and inuisible: yea rather hēe is there allwayes present according too his promise: I will bee with you vntoo the end of the world. And then againe shal hēe appere visible too iudge the quick & the dead, too the intent that they which hēertofoze held scoꝝne too take him foꝝ their phisician and sauyour, shall then feele him a most iust iudge and punisher of their wickednesse. Of which conning wee shall hēere moze the next Sunday. And thus much bꝛēfly concerning the conning of the Lord.

¶ Of the seconde.

THe second place which the text of the Gospel conteineth, importeth the description of Chꝛist our king, and of his kingdom. Which description is confirmed by the testimonie of Zacharie: which the Euangelist alledgeth that wee may vnderstand, how this pomp was not instituted rashly, but foreshewed long befoze, according too the wil of God and the secrete counsell of the Trinitie. Foꝝ this pomp teacheth vs many things, of the state of Chꝛist our king and of his kingdom. First this pomp of Chꝛistes riding into Hierusalem, maketh a difference between Chꝛist our king and the kings of the world, and sheweth the diuersitie of their kingdomes. Foꝝ this base pompe dooth sufficiently argue, that neyther Chꝛist is a worldly king, noꝝ the administration of his kingdom worldly. Foꝝ worldly kings (to the intēt they may bee counted honoꝝable of their people,) are gorgeously apparellled.

The first Sunday in Aduent.

4

relled. In likewyse the administration of woꝛldly king-
domes requireth gorgeousnesse, and sumptuous furniture.
Secondly this storie teacheth y vnder this base pompe, lieth
hid a certeine almightinesse & godhead. For when hee sayeth,
lose ye and bring vnto mee: and againe, the Lord hath need
of them: and also, he shall by and by let them go: Christ our
king giueth vs too vnderstand, that by his heauenly power
hee is able too bring too passe what hee listeth: yea and that hee
hath the hartes and willes of men in his hand.

Wherefoze although the kingdome of Christ seem dispisa-
ble in this woꝛld: yet notwithstanding if a man look vpon y
power & diuinitie of y king, nothing is moze stately: nothing
is moze mightie: nothing finally is moze glozious, than it.

Moreover the prophesy of the Prophete couteyneth thre
things. First an exhortation too the churche, at that time cast
downe and vtterly vnder foot. We glad (saith he) and leap for
ioy thou daughter of Sion. Hereby we are taught that the
Gospel perteyneth too them that are cast down & vnder foot,
and altogether broken in spirit. Secondly this prophesie co-
teyneth a comaundement from God, that we should do ho-
mage too this king, like as y second Psalmie exhorteth wher
it sayeth, kisse the sonne. Thirddly this prophesy conteineth a
description of the person of Christ: namely that he is y king
that was promised too the church. Beholde (saith it) thy king
cometh. As if he should haue said, heer is at length that king
that was promised thee, of whom are wꝛitten so many testi-
monies, which shall restore the kingdome of God, that the
diuel hath invaded & destroyed thꝛough sinne. He saith, that
this king is gentle & meek, too the intent we should not shun
him as a cruell Tirant, but rather come vnto him with full
confidence, and demaund of him the saluation promised. And
wheras hee setteth him forth poore, that is too bee referred too
the state of this present life. Whose will it was too bee poore
for this purpose, that he might with his spirit enrich vs that
are poore, and make vs blisset for euer.

A. iiij.

¶ Of

The first Sunday in Aduent.

¶ Of the thirde.

THe Citizens of this King are described vnder the persons of Chrystes disciples, and of the people, whose example wee must followe, if wee wil bee reckened among the Citizens of Chrystes kingdome. First therefore, let vs with Chrystes disciples bring the Asse vnto him. That is to say, let vs too whom the ministration of the word is committed, do all things that are appointed vs, too the glozie of Chryste, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Asse: whiche thing wee shall then rightly doo, when wee employ all oure power and abilitie too the preservation of the Ministerie. Also wee must cut doone bowes from the trees, & cast them befoze Chryste, that is too say, wee must preache Chryste, and acknowledge him too bee the eternall king, whose kingdome wee shall wishe too flourish for euer like the Palme tree, that it may not sinck downe vnder the burthens of the miseries of this world. Wee must cry Hosanna, that is too say, wee must call vpon him with faith, and confesse him too bee our King, assuring our selues that his kingdome is blisshed in the highest. And heerevpon wee may breely gather, what is the right vse and helthfull meditation of this feast, concerning the helthful comming of Chryste. The first vse therfoze is, to endeouour that this king may come vnto vs. And how shall that bee brought too passe? He is called too vs by true repentance, kept by substanciall faith, and delighted by pure worshipping. The second is too put vs in minde of thankfulness, that wee glorifie him with heart, voice, confession and behaviour. Who for our sakes came vnto vs: who being made man, gaue him selfe for our sinnes, too deliuer vs out of this present euil world, according too the wil of God our father, too whom bee glozie for euer and euer. Amen.

¶ The

The ij. Sunday in Aduent.

5

The Gospell. Luke. xxi.



Here shall bee signes in the Sunne and in the Moone, and in the Starres: and in the earthe the people shall bee at their vvits end, thorovv dispaire. The Sea and the vvater shall roare, and mennes heartes shall fayle them for feare, and for looking after those things vvhicke shall come on the earth. For the povvers of Heauen shall moue. And then shall they see the Sonne of man come in a Cloude, vvith povver and great glorie. VVhen these things begin to come to passe, then look vvpe, and lift vp your heades, for your redemption dravveth nie. And he shewed them a similitude: Beholde the Fig tree, and all other trees: vvhen they shoot foorth their buddes, yee see and knowve of your ovvne selues, that Sommer then is nigh at hand. So likevvise yee also (vvhen yee see these things come too passe) bee sure that the kingdome of GOD is nie. Verely I say vntoo you: this generation shall not passe, til all be fulfilled. Heauen and earth shall passe, but my vvordes shall not passe. Take heed vntoo your selues therefore, least at any time youre hartes bee ouercome vvith surfetting and dronkenesse, and cares of this lyfe, and that that day come on you vnvvares. For as a snare shall it come on all them that sit on the face of the vvhole earth. VVatche therefore continually and pray, that yee may obtaine grace too flee all this that shall come, and that yee may stand before the sonne of man.

The exposition of the text.



Like as the last Sunday the church celebzated the remembrance of Christs comming in the fleshe: so this lesson of the Gospell entreateth of his second coming, and belongeth too that Article of our faith, wherein wee confesse vvith hart and mouth, that the same Lorde vvhicke came heere tofore too bee a mediator and Sauioz of them that beleue in him, shall come heereafter too iudge the quick and

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The.ij. Sunday in Aduent.

the dead : that they which in this life haue receiued Chriſte, and acknowledged him too bee their ſauioꝝ, ſhould bee rayſed ageine in their bodies, & be rewarded with euerlaſting life : and that thoſe whiche haue deſpised him, in following their owne affections too the diſhonoꝝ of God, ſhould bee puniſhed euerlaſtingly with deſerued toyments. Of this Euangelical leſſon, let there bee made thre places.

- 1 Of Chriſtes comming too iudgement.
- 2 The uſe & frute of the ſoꝝewarning of y ſame comming
- 3 Chriſtes exhortation too his Diſciples, that they ſhould bee ready without let.

¶ Of the firſt.

Occaſion of this ſermon concerning Chriſtes comming, aroſe vpon the talke betweene Chriſte and his diſciples in the Temple of Ieruſalem. For when the diſciples woon- dꝝed at the ſumptuousneſſe of the Temple : the Lorde him ſelfe answered, that the time would come, it ſhoulde bee ſo waſted one day, that one ſtone ſhould not bee left vpon another. His diſciples hearing this, demaunded him of the time. Too whom hee anſwering, declared the tokens that ſhould go befoꝝe the deſtruction of Hieruſalem, ſtrengthning them leaſte they ſhoulde bee diſcouraged in their mindes, foꝝe the euils that were at hand. Heerevpon taking occaſion, hee paſ- ſeth on too the vniuerſall and laſt iudgement, and reckoneth by the ſignes that ſhall goe befoꝝe it.

Howbeit, too the intent al things may become the clerer vnto vs, firſt wee will examine ſiue circumſtaunces whiche the text comprehendeth. And afterward wee wil deſcribe the iudgement it ſelfe according to the Scriptures.

The firſt of the circumſtances therfoꝝe, is concerning the time. For he ſheweth the time by ſignes, & coſfirmeth y ſame by compariſon. And there are many kindes of ſignes whiche go befoꝝe the comming of the Lorde vnto iudgement.

The firſt ſigne is ſeene in the Sunne and the Moone, and the

These signes doth the Lord apply in this wise to the last iudgement. Behold the Figtree, & all other trees: when they haue shot forth their buddes, yee seeing it, doe know of your selues, that sommer is nye at hand. So likewise when yee see these things come to passe, vnderstand yee that the kingdome of god is nye. For these signes out of all creatures which are caried vp & downe, shal bee as it were messengers, by whose mouth such men shal bee summoned to appere at þe dreadfull iudgement.

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The.ij.Sunday in Aduent.

iudgement seat, as running at ryot heere in this world haue neglected their owne saluation, and like dronken men haue despised Christ, the authoz of saluation.

Besydes these fiue sortes of signes, whereof the text maketh mention, there are others also. Math. 24. Marke. 13. 2. Thes. 2. Daniel. 2. & 7. Apoc. 17. all which are as it were certaine visible sermons of repentance, by which god foresheweth men too late too his sonne our Lord Iesus Chryste, in whom only is saluation.

The second circumstance is, that he which is the sonne of God, and man, Iesus Christ, shall bee a iudge. Wherin bothe the godly and vngodly haue to learne. The godly, too knowe that hee shall bee their iudge, who had promised eternall life too all that beloeue in him, adding an othe: Verely I say vnto you, all that beloeue in mee, shall not perishe, but haue life euerlasting. This promise confirmed with an othe, cannot by any meanes fayle. And the vngodly haue too learne, either too repent and forsake the rable of the wicked, and so too enioy their saluation purchased by Chryst: or else too remember that he whom they haue refused too bee theyr Sauioure, shall adiudge them to endlesse paines: that then at least wise, they may (too their great miserie) learne, howe horrible a thing it is, too fall into the hands of the liuing God.

The third circumstance is, that hee shall come in the clouds, glorious and terrible, not a seruaunt as before, but a Lord: not too bee iudged, but too iudge: not now too allure men too repentance, but too punish vnrepentant persones with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that he shall come mightie, with power and great glozie: wherby it is too bee learned, that he can bothe dō mine the rebellious, & is able too rewarde the beloeuers with eternall life.

The fifth circumstance expresth the cause of Chrystes comming vnto iudgement, so farre forth as it pertaineth too the godly. Pour redemption is at hand. By which saying, like
as

The.ij.Sunday in Aduent. 7

as Christ sheweth that his Church shall not bee wel at ease in this world (for before that day, it can not be deliuered fro the vanitie of the world) so he doeth too vnderstand, that the accomplishment of Chrystes benefits towards his Church, is the full deliuerance from all euils: wherewith is toynd the perfect fruition of the eternall God, with euerlasting ioi. These things therfore pertain to the comfort of the godly. But as touching the vngodly, this day of the Lordes coming shall bee a day of wrath and sorowe and not of deliuerance: a day of mist and darknesse and not of light: a day of moorning, and not of mirth: a day of destruction, and not of saluation.

And the maner of the iudgement is described in the.25.of Mathew by these words. When the sonne of man shall come in his maiestie and all the Angels with him: then shall he sit vppon the throne of maiestie, and all nations shall be gathered together before him, and he shall separte them a sunder, as a shepheard putteth his sheepe a side from the Goates, and shall set the sheepe on his right hand, and the Goates on his left. Then shall the king say to them on his right hand: come yee blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry and yee gaue mee to eate, &c. And vnto them on his left hand he shall say: Away from mee yee cursed into euerlasting fyre which is prepared for the Diuell and his Angels. For I was hungry and yee gaue mee no meat, &c. And so the vngodly shall go into euerlasting punishment, but the righteous into euerlasting life. And in the Apocalypse. 20. chapt. Hee shall sit vppon a great white throne, at whose looke the heauen and earth shall see away, and the dead both great and small shall stand in the sight of his throne: and then shall be opened the booke of life and the booke of consciences, & they shall be iudged by those things that are written in those booke, according to their works. They that haue done good, shall go into euerlasting life: and they that haue done euill, into euerlasting fire.

John

The.ij. Sunday in Aduent.

Now in the sentence of iudgement, two things are to be considered. On Gods behalfe, blissing : on mennes behalfe, good works. When he sayth, come ye blissed of my Father, he meeneth that they are freely saued through Iesus Chryst, whom they haue receiued by faith. For in Chryst only are men blissed, receiued into Gods fauor, & freely iustified. But when he calleth forth to good works, the Lord doth it, not for that they are causes of saluation, but for other respectes. Namely, for that they are witnessses of true faith & the feare of God : and moreover, that by setting before them a recompence of the miseries which they abide in this life, hee may the more stirre them vp to godly and holy conuersation.

¶ Of the seconde.

Why Chryst forewarned his disciples of his coming to iudgement, he declareth, when he sayth : When these things begin to come to passe, looke vp and lift vppe your heads. &c. All these things wil put vs in minde of a certaine continuall repentaunce in this life. But what doe we : we see the last day redy to light in our necks, and yet neuertheless we delay to repent, and feede our owne fantasies. What doe noble men ? What doe princes ? what doe learned men ? what doe vnlearned men ? what doe towne men ? what doe countrey folke : and to be short, what doe (in maner) al men ? What is hee that earnestly myndeth this forewarnyng of Chrystes ? Wee make more account of a ferme in the countrey, than of the kyngdome of God. Yea rather who is hee that preferreth not the commodities of this life (be they neuer so slender) before the health of his soule ?

¶ Of the thirde.

Because Chryst foresaw with what euils the world should ouerflow about the time of his coming, hee framed an exhortation, partly to the intent they shuld eschue the things which at that time should exclude the greatest part of the world

woꝛld from the promised saluation:and chiefly too the intent they should shewe them selues stout souldiers, too fight with watching and Prayer against this woꝛld, vnder the standarde of only Iesus Chꝛyst. And too the intent they may bee the readyer vntoo bothe, hee alledgeeth reasons too perswade them. For hee both telles them that that day shall come vpon the sodain:and also declareth plainly,that by this meanes they shall bee quite rid from all euils, and bee set in the presence of the sonne of God.

Wherefoꝛe he sayth: Take heede too your selues that your harts bee not at any tyme ouerloden wyth surfettyng and dꝛonkenesse, and the cares of this woꝛlde. These then are the thyngs that are too bee eschued, that is too say: surfettyng, dꝛonkenesse, and the care of this woꝛld: namely vngodly and heathenish care, which quencheth the faith of Chꝛyst. In as muche as it is most manifest, that all estates of the woꝛlde are wrapped and snarled in these euils: so much the moꝛe ought this exhortation of Chꝛystes too bee in our sight, least wee perishe beeing deceiued with the euill trades of this woꝛld.

Furthermore, where as the Loꝛde addeth: Watche yee continually in Prayer, hee teacheth with what thyngs it becometh those too bee occupied, y couet too escape the euils that are too come. In that summe he requireth, the shunning of euill thyngs, and the earnest folowing of good thyngs. Bothe these the Apostle ioyneth together in his Epistle vntoo Titus, wꝛiting: Renouncing all vngodlinesse & woꝛldly lusts, let vs liue sobely, vprightly, and godlily in this woꝛld, looking for the blisshed hope, and the coming of the gloꝛie of the great GOD, too whome bee praise, soueraintie and gloꝛie woꝛld without end. Amen.

The

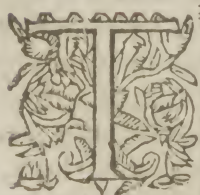
The thirde Sunday in Aduent:

The Gospell. *Mat.*



Vhen Iohn being in pryson heard the vorkes of Christ, he sent tivo of his disciples, and said vntoo him: Art thou hee that shall come, or doo wee looke for an other? Iesus answered and sayd vntoo them: Go and shevv Iohn againe vwhat yee haue hearde and seene. The blinde receiue their sight, the lame vwalk, the leapers are clen- sed, and the deafe heare, the deade are raised vp, and the poore receiue the glad tidings of the Gospell, and happie is he that is not offended by mee. And as they departed, Iesus begā too say vntoo the people cōcerning Iohn: Vwhat vvent ye out in- too the vvilderneffe too see? A reede that is shaken vvith the vvind? or vwhat vvent yee out for to see? A man clothed in soft rayment? beholde, they that vveare soft clothing, are in kings houses. But vwhat vvent yee out for to see, a Prophet? verily I say vntoo you more than a Prophet. For this is he of vvhome it is vvritten: Beholde, I sende my messenger before thy face, vvwhich shall prepare thy vway before thee.

The exposition of the text.



His gospel describeth vntoo vs the kingdom of Chryst, and peinteth it out in his proper colours: so much at least wise as perteyneth too the outward apperance therof, which is some vvith outwarde eyes. For if yee regard his secrete power vvith the eyes of faith, it is a most bright & a most glozious thing. In this place there- fore is intreated only of his outward shape. The forerūner lieth in prison. Vvherby wee are warned y Chrystes king- dome is put vnder the crosse. The disciples being in doute, are sent forth: howbeit vntoo Chryst only. Chryst the king himself is conuersant among the poore, the blind, the deafe, and the leapers. These are healed and receiue the glad ty- dings

The iij. Sunday in Aduent.

9

things of saluation, which things the mighty, noble and wise men of the world despise. In fewe words, as this Gospel peynteth out the Kingdome of Chryst : so it confirmeth the mynistry of Iohn, & by assured arguments proueth, that Chryst is the true Messias, that was promised to the fathers. Notwithstanding, for more plentiful doctrines sake, let this Gospell bee distributed into foure parts which are these.

- 1 As shewed bothe the lot and office of the ministers of the worde.
- 2 The question of Iohn.
- 3 The aunswere of Chryst.
- 4 The commendation and praise of Iohn.

Of the first.

And whē Iohn being in prison, heard the vworks of Christ, he sent twoo of his Disciples vntoo him. Iohn being bound in gyues, teacheth by his owne example what is the lot of the ministers of the worde. And the same Iohn by sending his disciples vnto Chryst, sheweth the true dutie of the ministers of the worde. I will therfore speake of either of them in order, and first of their state in this lyfe.

Iohn exhorteth men to repentance, and findeth fault with their wickednesse. And what happens to him for it: that doeth the storie tell Math. 14. for there it is shewed, that bycause Iohn reprobued Herode, and told him it was not lawfull for him to haue his brothers wife, he was cast in prison, and at lengthe lost his heade. This rewarde receiued the holy Baptiste at the vngodly tyrantes hande. For as a Surgion if he touch the wound of a mad man, and go about to cure it, can looke for none other thyng, but that the mad man should fall vpon him, and render euil for good: euen so if the minister of Gods worde reprove the sinne of any vngodly man (& especially of any tyrāt) to the intent he should repēt and bee heled of the wound of sin; let him loke for none other than threats, reuilyngs, and death. How true thys is, not

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The.iiij. Sunday in Aduent.

only Johns example teareth, but also the storie of the whole Church, and the storie bothe of the olde and newe Testament. For this haue so many been famous through martyrdom: For this haue so many Prophets been put to death: for this were the apostles persecuted: for this was Paul murdered, Peter crucified, & diuers others diuersly tormented: which things doe put vs in mynd of the lot of the saintes in this life. But happy is y^e Crosse which Chryst auoucheth to be noble. Blissed is that Crosse, whiche is the way to true and euerlasting victorie by Chryst Iesus.

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And therefore the ministers of the Gospell must not be slack in their dutie by cause of persecution: but being stirred up by the example of John, they must doe they^r dutie manfully, which consisteth chiefly in these poynts: First, let them preache Chryst, and shewe the Lambe that taketh away the sinnes of the world. Then let them rebuke sinne. For they are the instrumētts of the holy Ghost, who by them reproveth the world of sinne, as we see in John. Thirdly, let them beautifie their ministerie by their holy and godly life. Fourthly let them despise the threatenings of the world, as John did, putting them selues in a redynesse to suffer any tormētts rather thā to seeke slack in their office. Fifthly, if it happen them to be cast into prison, and to be put to torture for performing their dutie accordingly, what shall they then doe? Shall they denie Chryst in no wyse. But they shall sende they^r Disciples vnto Chryst: not fearing them that can doo no more but kil the body: but him rather, who as hee can destroy bothe body and soule, so also can hee saue them bothe. Thus much is spoken breely concernyng the first place.

¶ Of the second.

ARt thou hee that shall come, or doo vvee looke for another? The error of Johns disciples concerning y^e Messias, gaue occasion of this message and demaunde. For they being

being partly offended at the outward apperance of Chryſt
(as it appereth by the Words answer) and partly being be-
giled through affection to theyr maister, mylke John to
haue been the Meſſias. John to the intent to rid his disciples
of this errour, sendeth them to Chryſt, to enquire of hym
whether hee were the very Meſſias, or whether ſome o-
ther were ſtill to be looked for: that by this meanes they
myght be the by words and dedes of Chryſte himſelfe, be
more fully instructed concernyng Chryſte, that he was the
true Meſſias and not John. John then ſendeth not his disci-
ples to Chryſt, for that he himſelfe doubted of Chryſt: but to
procure the ſaluation of his doutyng disciples. Let vs there-
fore learne of John, to haue a lowly opinion of our ſelues,
that we take not any thing vppon vs arrogantly. And let
vs learne of his disciples, to performe obedience to our ſu-
perious: and ſpecially to them that by worde and lyfe do
ſend vs the right way to Chryſt.

Of the third.

But what aunswereth Chryſt? Go and beare Iohn woord
vwhat ye heare and ſee. The blinde ſee, the lame vvalke, the
lepres are clenſed, the deafe heare, the dead riſe ageyne, the
poore receyue the glad tydings of the Goſpell, and bliſſed is
he that is not offended at mee.

This aunſwer containeth foure things: ſignes vndoutedly
ſhewing the true Meſſias: the image of the Churche in thys
life: to whome the Goſpell perteyneth: and an admonition
that no man ſhould be offended at the outwarde apperance
of Chryſt and his Church.

The proſe that Jeſus himſelfe is the very Meſſias is this.
Whosoever by his owne power, giueth ſight to the blinde:
to the criples, ableneſſe to go vp right: to the lepres, helth:
to the deafe, hearing: to the dead, lyfe: and preacheth the
glad tydings of the goſpel to the poore, (that is to ſay) to the
conſciences that are broken and ſorrowful with the feeling of

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The. iij. Sunday in Aduent.

sinne :) Wee out of all doubt is the true Messias. For Esay prophesieth of the Messias in these: We weake hearted bee of god comfort, feare not: Beheld your God shall bring a discharge of vengeance. God himself shall come, and saue vs: Whereby shal we know him: the Prophet answereth: Then shall the eyes of the blinde bee opened: and the eares of the deafe shall heare: and the lame shall leape as a hart: and the twongs of many shalbe loosened. And the same prophet sayth: The spirit of y^e Lord is vpon mee, bicause he hath annointed mee to preach glad tidings to the poore, that I should remedie them that are broken in heart, and preach libertie too prisoners, and let them out that are shut vp. In as much then as yee see mee (according too the foresayings of the Prophets) too perfourme these things by mine owne power: why doe yee not acknowledge mee to be the Messias: And so Christ by this demonstration proueth himselfe to be the true Messias, and teacheth that it is his office too giue aide too the miserable and afflicted.

Furthermore, y^e image of the church & kingdom of Christ is seene here to be despised before the world. The hearers of Christ, are, the poore, the sick, and the despised in the sight of the world: vnto these doth Christ preach y^e way of saluation, and healeth their diseases. And like as he did then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sin, & bringeth spiritual gladnesse to their hartes: whiche thing they feele in very deede which in true innocation doe heare the voice of the Gospell.

Where he sayeth that the poore receiue the glad tydings of the Gospell, he sheweth to whom the Gospell belongeth: namely to the poore, that is to say, to the broken in hart for the filthynesse of their sinnes. Whereupon it is sayd in the psalme. A sacrifice too god is a troubled spirite: a contrite and humbled hart, O God, stalt thou not despise. And an o^other psalme: Whiche healeth them that be of a broken harte. And Esay the. 57. G D D dwelleth with the broken
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ken and lowly spirite, too quicken the spirite of the lowly, and too quicken the heart of the broken. The Gospell then pertaineth only too such as feeling their owne sinnes, are sorrie for them, and are afrayde of Gods iudgement, and cast away purpose of sinning any more. The Gospell therfore is a toyfull tydings of the forgiveness of sinnes, and a comfort in the heart through the word and the holy ghost, which belongeth vnto them only that repent and beleue the Gospell, receiue remission of theyr sinnes, are endued with the rightuousnesse of Chryst (which being imputed too them for theyr owne, they appere as ryghtuous in the sight of God) are endued with the holy Ghost, and being now made a newe creature in Chryst, beginne too obey Chryst through faith, and endeuer daily too abounde in all knowledge and vnderstanding. Philip.i.

The Lords admonishment, Blisfed is hee that is not offended at mee, giueth an inckling here, first that Johns Disciples were offended at the person of Chryst: secondly it warneth all men in generall, not too bee offended at the outward apperance of Chrystes kingdome: so as they should eyther not receiue the Gospell at all, or else hauing receiued it, should reiect it: after which sort many are in all times offended, Cicero in his time was so offended at the bondage of Gods people, that hee would not receiue the Doctrine of the Church. Enery citie (sayth hee too Lelius) hath his peculiar religion, and wee haue ours. Though Hierusalem were in prosperitie, and that the Iewes were in quietnesse: yet notwithstanding should wee for the glozy of our Empyre, the maiestie of our name, and the traditions and cutomes of our antecessors, holde scozne of the superstitions of their religion: and now much more, because that nation hath shewed what good wil it beareth to our empire, by warres, and how deere it is too the Gods immortall, in that it is subdued and let out too ferme. &c.

These foure things doo the Papistes also boad of at this

W.iiij.

D.iiij.

The.iiij.Sunday in Aduent.

day, Glozie, maiestie of name, traditions of elders, & Lordship. But Christ in this place biudgeth vs take heede, that we suffer not our selues too be deceiued with such ghosts: but rather that we should ioyne our selues with the litle and despised flock, which heareth the voice of the Shepherd Christ. For it is more wisdom too enter into the Arke with poe and a fewe other, and too be saued from the daunger of the floud; than with the greatest and most flourishing part of the world to perish. It is better too reioice with Lazarus full of sores in Abrahams bosome, than with the riche glutton too be punished with the torments of hell.

¶ Of the fourth.

As they departed, Iesus began too speake to the people concerning Iohn. VVhat went yee out intoo the vilderneesse too see? &c. This commendation of Iohn serueth too this end, y the people should highly esteeme the ministry of Iohn & beleue his voice, as that which was heauenly. And Christ in this comendation, ioyneeth togither al the things that become a right Apostle, and he praiseth him for foure vertues: first for constancie, for he compareth him too an immouable rock, which is not shaken of the windes as a reede. VVent ye out too see a reede shaken vvith the vvind? as if hee shold haue sayd, Iohn is no such mā: but rather like a firm rocke, which yeldeth too no tempestes nor waues. The true preacher of the Gospell therfore must neither for feare of men, nor for fauour, swarue from the truthe: Which thing (alas for sorrow) too many too now adayes.

Secondly, he commendeth Iohn for his kinde of life, that is too wit, for that hee liued not a nice life, as the flattering courtiers: nor sought estimation, as they that hunt for the fauor of men: but led a life meete for his office and calling, suche as neither hindred the seruice of God, nor made him slothful in executing his duetie. This generally pertaineth also too all the ministers of Gods worde: Namely that they should

The third Sunday in Aduent.

Should liue in suche wise, as neither nicenesse may be seene in their behauiour, nor they them selues bee by other vaine things hindered too doo their dutie.

Thirdly hee commendeth Iohn for the excellentnesse of his Prophecie, for hee preferreth him befoze all other Prophets. Fourthly hee commendeth him for the message that hee commeth of. For this is hee of whom it is said: Beholde I sende my messenger befoze thy face, whiche shall prepare thy way befoze thee. Therfoze is Iohn the ambassadoz of Messias, & the forerunner that maketh way for the king coming after, by preaching of repentance. This mans example must the ministers of the Gospell (after a certaine manner of theirs) folloewe. They must prepare the way vnto Christe: they muste bring men vnto Christe. They muste shew the only way vnto saluation, Christ Iesus: To whom bee honour and glorie for euer. So bee it.

The fourth Sunday in Aduent.

¶ The Gospell. Iohn. i.



His is the recorde of Iohn: vwhen the Iewes sent Preeftes and Leuites from Ierusalem, too aske him: vwhat art thou? And he confessed and denied not, & sayde plainly: I am not Christe. And they asked him: vwhat then, arte thou Helias? and he saythe: I am not. art thou the Prophet? and he answered, no. Then sayd they vntoo him: VWhat art thou that vvee may giue an answer vntoo them that sente vs? vwhat sayest thou of thy selfe? he said: I am the voice of a cryer in the vilderneffe: make streight the vwaye of the Lorde, as sayde the Prophet Esay. And they vvhiche vvere sent, vvere of the Phariseys: and they asked him, and sayd vntoo him: vwhy baptisest thou then, if thou bee not Christe, nor Helias, neyther that Prophete? Iohn answered them, saying: I doo Baptise

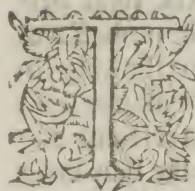
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The iiij. Sunday in Aduent.

ise vvith vvater, but ther standeth one among you, vvhom you knowve not, he it is, vvhihe though he came after me, vvvas before mee, vvhoose shoo latchet I am not vvorthy too vnloose. These things vvve doone at Bethabara, beyond Iordan vvhere Iohn did baptise.

The exposition of the text.



The occasion of this Gospell was this: The Phariseys had heard how that Iohn set vpp a new manner of doctrine, and broughte in new ceremonies: and that without authoritie from the Bishops: As how hee bad men prepare the way of the Lorde: how he receyued all Jewrie vnto baptisme: how he cryed y the promised king and Messias was at hand. The Phariseis being moued at the reporte of these things, sent messengers too him into the wilderness to demaunde of him by what authoritie hee did those things. This they did, not for that they were desirous to giue eare too his doctrine: but rather that they might destroye bothe Christe and him: that they might keepe still their owne gainful ceremonies: and that (without any regard had too the welfare of the people committed too their charge) they might mainteine their owne authoritie. The example of whom our Papists doe lay befoze them selues & folow it stoutly inough.

The summe therof is this: that they enquire of Iohn whether hee bee Christe: and that Iohn (as a true seruaunt of Christ) beareth record vnto Christ, and biddeth them make streight the way of the Lorde: couertly confirming his own vocation too bee heauenly. For instruction sake let this Gospell bee deuided into thre places.

- 1 Iohns recorde concerning Christe.
- 2 The description of Iohn: and in him of all godly ministers of Gods word.
- 3 What it is too prepare the way of the Lorde.

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The iiij. Sunday in Aduent. 13

¶ Of the first.

In the record of John, six things are to be considered. First who are sent, and why they are sent. Those that are sent, are Pharisees, and the y are sent from Pharisees: moste holy men (to outward apperance) from moste holy men: whiche seemed to them selues the pillers of Gods church which had prerogative of succession: whiche chalenged to them selues alone the title of the church. But behold, they that seemed to be the heads of the church, are enemies of Christ. Wherby we may lerne, that credit is to be giuen neither to titles nor to successions, but only vnto Gods word. Also we may mark the craft of Sathan, which these Pharisees had lerned of their master Sathan. For they enquire here, not because they fauoured eyther Christ or John (as they would seem to haue done): but to the intent to haue destroyed them both, as did the Serpent in Paradise.

2 To whome is recorde borne? vnto Christe. Who beareth recorde? John. By this, lerne two things. First, that the ministerie of the worde must shote at the marke, that is, to beare recorde vnto Christ. Secondly, that it is the arte of a Christian, to stay him self vpon the pure confession of Christ, against the crafts of Sathan.

3 Before whom is recorde borne? Before the world and Christes enemies. Wherby it is to be lerned: that the godly mā must confesse Christ before all the whole world, with the perill of his estimation, his goodes, and his life, whereunto, partly the promise, and partly the threating will prouoke vs. The promise is this: whosoever shall confesse mee before men, him also will I confesse before my heauenly father. The threating is this: whosoever shall be ashamed of mee before men, of him also will I be ashamed before my heauenly father.

4 The summe of Johns record concerning Christ, is this. That Christe is very man, very God, the true Messias, and

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The iiij. Sunday in Aduent.

the forgiver of sinnes. For when hee sayeth, he it is that vvas too come after mee hee sheweth his true manhood: and wher he addeth, and yet vvas before me, hee confesseth his godhead. But wheras hee sayeth, and hee standeth among you, vvhome you knowe not, he answereth too their question, & pronounceth Iesus too bee the Messias. The lauer of baptism doth openly declare, y it is thoffice of the Messias to forgive sinnes.

5 The vse and frute of this recorde is, that wee ought too beleue the witnesse of Iohn, and embrace Christe the true forgiver of sinnes, who hath washed vs from all our sinnes with his owne blood: whereof hee hath deliuered vnto vs an effectuall signe, namely Baptisme, of whiche wee wil intreat else where.

6 The Phariseis are an Image of disguised Christians, (that is too say, hypocrites) which cannot away with the doctrine of true godlinesse: but feine them selues godly in outward behauior, and pretend too bee most holy, whereas they beare another persone inwardly: and thereupon it is, that such are called hypocrites. For like as they are hypocrites in Enterludes, which in apparel and outward gesture represent persons absent: Euen so the Pharisees set forth as it were but onely a visor of godlinesse which is farre from them, for men to looke vpon: where vpon they are called Hypocrites, as who (althoughe in very deede they bee vngodly in their hearts: yet) doe seeme outwardly moste holy.

¶ Of the seconde.

I Am the voice of a cryer in the desert. First Iohn defineth all Prophets, Apostles, and ministers of Gods word that they are a voice. Secondly that they are not a vain voice, but y voice of a cryer, that is too say of a preacher. Thirdly, in the desert, that is too say in the whole world. Fourthly the hearers are down too vnderstand of the worthinesse of the voice, for it is not the voice of man, but of God, that cryeth, &c.

Fifthly, that Iohn alledgeth the testimonie of Esay. For the
godly

The.iiij.Sunday in Aduent. 14

godly preacher must auouch nothing without the testūonie of the holy scriptures. This present testūonie is taken out of the.40.Chapter. Sixthly, the preachers also are warned, that they father not another mannes voyce vppon God, than his owne. For such as doe so, are not the ministers of God, but the bellowes of the Deuil, which kind of men we ought to flee no lesse than wolues.

¶ Of the third.

To make way to the lord, is (by the witnesse of the same John Baptist,) to worke repentance. And not without great cause did John vse this figure of speech, which properly pertaineth vnto worldly kingdomes. For the wayes where kings shall passe, are wont to be prepared or made leuel against their coming, to the intent they may go without peril and stumbling. This doth Esay expound, when he sayth. Every valley shall be raised, and every mountaine and hil shall be made leuel, and the crooked wayes shall be made straight, and the rough places shall be made smooth. These things are to be vnderstode spiritually, concerning all impedimentes bothe inward & outward, which may hinder the coming of Christ our king vnto vs. Inward impediments are lacke of the knowledge of God, lustes, leudnesse, foolish boldnesse and such like. Outward impediments are, all stumbling blockes which Sathan casteth in our wayes, in doctrine, in the Sacraments, & in cōuersation. And (to speake the matter in few words,) the mountains (that is to say, whatsoever is high in y^e world) are to be cast down by y^e preaching of the law. The vallies, (that is to say, such as are broken in spirit) are to be raised vp by preaching of y^e gospel. Vicers (y^e is to say, euil life & leud affections,) are to be stubbed vp by new obedience, & with an earnest desire to frame the life according to goddes word. And to the intent that that may be done, it is required first, y^e there be criers in y^e desert. Secondly there is neede of wholsom doctrine, which is y^e lape of them y^e prepare y^e way.

Thirdly

The .iiij. Sunday in Aduent.

Thirde it is requisite, that when the Lord cometh, (that is to say, when the grace of God shyneth in our hearts) we yeld our selues obedient through true repentance, and shew our selues to be gods people, by doing homage vnto Christ our Lord. Lastly it becometh vs to offer vnto him gifts and the sacrifice of our lips, that is to say, to acknowledge him, both with mind, voice, confession, and conuersation.

Now be it in as much as these things cannot be vnderstood without applying of examples: We wil briefly declare the meaning of John and of the Prophet by examples. The summe of Johns sermon was this: Doe penance, and beleue the Gospell: which is all one with that which he sayeth out of Esay, prepare the way of the Lord. Now did hee that: He did beate downe the hilles: For when he saw many of the Pharisees and Saduces come vnto his Baptism, hee sayd vnto them. Ye generation of Vipers, who taught you to flee from the wrath that is to come? Say not within your selues we haue Abraham to our Father. For I say vnto you, that god is able, euen out of these stones, to raise vp children vnto Abraham, for now is the axe layd to the roote of the tree. Euery tree that yeldeth not good frute, shall be hewen downe and cast into the fire. See here, how John maketh the moūtaines lowe. First when hee calleth them the generation of Vipers, he findeth fault with their leud hart, which was desirous of blood, and vnthankful. Secodly he taketh away the cause of their chiefe bealling. For they had a pride in themselves, because they were the children of Abraham. But hee telleth them, that this auaieth them nothing. For GOD is not an acceptor of persones. Neither are those by and by the children of Abraham, which are borne of the fleshy seede of Abraham: but these are Abrahams children, which followe Abraham in faith and obedience, like as Christ beareth witness in the Gospell of S. John, calling them the children of the Deuill, which boasted themselves to be the children of Abraham, Thirde hee addeth a threating, vntill they amend.

amend, The ax (sayth he) is layd to the roote of the tree. That is to say, Gods vengeance is not farre of, that euery euil tree may be cut downe, and cast into the fire. In likewise must other ministers of Gods word dig downe the mountaines, by telling men their faultes, by taking away the cause of boasting, and by laying befoze them the punishmēts, which rest vpon all them that amend not. Then shal they also raise vp the vallies: and how? Euen as Iohn did in shewing Chryst, when he sayd: behold the Lamb of god that taketh away the synnes of the world. When he sayth, behold, he allureth them to faith. When he addeth, the Lamb of God which taketh away the sinnes of the world, he expresseth the ground of reconciliation. Thirdly he cutteth vp the briers, whē he sayth: bring ye forth fruts worthy of repentance.

A like example haue we in the Prophet Nathan. First he did cast downe the mountaine, that is to say, the hypocrisie in David: who hauing committed aduoutry and murder, liued carelesse as though he had done very well. And this did he by propounding a parable of two men, of whome the one was poore and the other rich. The rich man had many Oren and sheepe, & the poore man had nothing but only one sheepe, which he had bought and nourished, and which had growen vp in his house among his owne children, eating with hym of his bread, and drinking of his cuppe, and sleeping in his bosome, and was to hym as his daughter. But when a stranger came to the rich mans, the riche man toke this poore mannes sheepe, and set it on the table for his guest, sparing his owne. When David heard this, he was sore displeased, saying: he is the child of death that hath done this dedde. Nathan answered, thou art the same man. Thou hast slain Urias the Hethite with the sword, and hast taken his wife to be thy wife. Behold (sayth the Lord) I wil raise vp mischief ageinst thee. See how Nathan chargeth David with his sin, taketh away the matter of boasting, least he should think he ought not to be punished because he was a king: and he threatned

The .iiij. Sunday in Aduent.

threatneth punishment vnto him. Here is that great mountaine and hypocrisie beaten downe. But when Sathe sawe David cast downe & vnder foote, in so much that he sayd with a great outcry, I haue sinned ageinst the Lord: he raiseth vp this valie, saying: the Lord hath taken away thy sinne, thou shalt not dye. Afterward also he cutteth vp the Waters, when by prophesying the death of his sonne for a punishment, he kepeth him in his dutie.

After the same sort, Peter in the Actes of the Apostles, first by preaching the law, cutteth the combes of the Jewes, and maketh low their mountaines. He chargeth them with their sinnes: he telleth them it bootes them nothing at all to be of the posteritie of Abraham, and he layeth befoze them the threatnings of punishments unlesse they amend. By and by after, when he heareth how they are stricken to the hart, and cast downe with consideration of their sinne, he rayseth them vp, by offering Chryst vnto them. He biddeth them repent and be baptised in the name of Chryst. And finally he taketh hede that no Waters grow vp, by promising them the holy Ghoste.

These examples are notable, and agree to the conuersion of the first mā. Adam by following his new scholemaster the Deuil, waxed proud. Him dooth God first cast downe to the ground by rebuking him, in setting befoze his eyes the greatnesse of his sinne. Anon after, he raiseth him vp ageine, by giuing him a promise of the seed that should tread downe the Serpents head.


Likewise the Lord abaseth the proude Pharisees, and raiseth vp the troubled Mary Magdalene, whom he encourageth to godly and holy lyfe, saying: Thy faith hath made thee whole, goe in peace.

But as for those ministers of the word, which after this sort do neither beate downe the mountaines, nor raise vp the vallies, nor cut vp the bryambles: they dele not like the seruants of God, but like the bondslaues of the Deuil, and of
their

their otone bellye. Many make outcries in generall termes
ageinst whordome, incest, vsurie, and other vices : but there
are few that wil charge a man with his faults to his face,
as John did Herod, the Pharisees and hypocrites : as Chryst
did to his hearers : as Ambrose did to Theodosius. And why
do they not so: Partly because they wey not earnestly whose
roune they supply : and partly because they feare hazarde
of their life and goodes. But let them ageinst this blindnesse
and fearfulnessse, set the commaundement of their calling, &
the promis whereby Chryst hath assured his seruants that
he wil be present with them, and that he imputeth done vnto
himselfe whatsoeuer is done vnto his ministers. Fur-
thermoze they must cōfirme themselves by the steadfastnesse
and example of John & of other holy ministers, & they must
from tyme to tyme pray vnto god, to giue them co:rage, that
they may bee bolde to do those things which may make to
the furtherance of his glorie, to whom bee honoz wo:ld with
out end. Amen.

The feast of Christes birth.

The Gospell. Luke. ij.

Here vvent out a commaundement from Au-
gustus the Emperour that all the vvorlde
should be taxed. And this first taxing vvas
made, when Cyrenius vvas liutenaut in
Syria. And euery man vvent vntoo his ovne
Citie too bee taxed. And Ioseph also as-
cended from Galylie, out of a Citie called Nazareth in-
too Ievvrye vntoo the Citie of Dauid vvhich is called Beth-
leem, because he vvas of the house and linage of Dauid, too
bee taxed vwith Mary his spoused vvife, vvhich vvas vwith child.
And

On Christmas day.

And it fortun'd whyle they were there, hir tyme vvas come that she should bee deliuered, and shee brought forth hir first begotten sonne, and vvrapped him in swadling clothes and layd him in a maunger, bycause there vvas no roome for them vwithin the Inne. And there were in the same region shepherds abyding in the feeld, and vwatching their flocke by night. And loe, the Angel of the Lorde stood hard by them, and the brightnesse of the Lord shone round about them, & they were sore afrayd. But the Angel sayd vntoo them, Bee not afrayd. For behold I bring you tydings of great ioy, that shall come too all people. For vntoo you is borne this day in the Citie of David a sauior, vvhich is Chryst the Lorde. And take this for a signe: ye shall find the child swaddled and layd in a maunger. And streight vway there vvas vwith the Angel a multitude of heauenly souldiers lauding God and saying, Glorie too God on high, and peace on the earth, and vntoo men good vvil.

The exposition of the text.



HYS Storie is a confirmation of the Article of oure belæse, Whiche was bozne of the Virgin Marie. Which Article setteth forth vntoo vs hys newe byrth, whiche sanctifieth the olde, Adamish and corrupte byrth, in all them that take holde vppon this **CHRISTE** by Fayth: And albeit that this Article of Chrystes birth oughte too bee thoroughly knowne, euen vntoo the childe of the Chryistians: yet notwithstanding, the Church for great causes hath appointed a certeine feast thereunto: verely that the Storie thereof, with his circumstances, may bee set forth and learned: not onely that wee might bee delighted with the declaration of this most goodlie Storie: but rather much moze that the vse and profite of this most high Article, may bee seen in strengthening and raising vp of mens consciences. For the holy stories are not too bee red as the stories of men, but too the intent wee should continually

usually thinke vppon them, and exercise our selues in them
for our teaching, instruction, and comfort, and too the intent
that by reading the scriptures, wee may haue hope. Hercof
wee wil make but two places, wherein lie hid many other as
shall appere: and these they be.

1 The storie of Chzistes birth with his circumstances
and members.

2 The vse and practise of this storie.

¶ Of the first.

In the Storie let vs consider nine members: whereof the
first is concerning the time. Chziste was bozne after the
building of Rome, the 751. yeere: after the creation of y world
the 3963. yeere. the 42. yeere of the reigne of the Emperoꝝ Au-
gustus. From the birth of Chziste vnto this present day, are
fulfilled. 1586. yeeres. But why dooth the Euangelist make
mention so euidently of the time, of the Emperoures con-
maundement, and of the leuetenant Cyrenius? There are
thre causes. The first is, the sozelayings of the Prophets.
The Prophecies of Chzistes conning, are of two sortes.
For some do simply declare that Messias should come, with
out sozecappoynting any certeine time: Of which sorte are
these: The seede of the woman shall treade downe the Ser-
pents head. Also, in thy seede shall all nations be blessed. And
Esay. 7. Behold a mayd shall conceiue. &c. Also Dauid: The
Lord sayd vnto my Lord. &c. And Balaam, there shall ryle
a Starre out of Jacob. Other Prophecies sozetell the time
and yeere of Chzistes passion, and of his reigne. Jacob: The
Scepter shall not bee taken from Iuda, vntill Zilo come,
that is too say, hir sonne, namely the sonne of the woman.
As if he had sayde, the seede of the woman that is promised,
too destroye the woꝝkes of the Deuill, shall then come,
when the Scepter shall bee taken from Iuda. Therefore
when as Luke maketh mention of Augustus, of the tribute,

C. s.

and

On Christmas day.

and of the foreine gouernour, he meaneth that euen then the time was come, wherein it behoued Chryst to bee borne, according to the Prophecie of Iacob. Danyell also expressed in his ninthe Chapter the yere of Chyistes crucifying and resurrection, in this wyse. Know thou and vnderstande, that from the end of this talke of the leading backe of the people, and building ageine of *Hierusalem*, vnto Chryst the Capteine, there shall bee seuen weekes, and thre score and two weekes. And after thre score and two weekes Chyist shal bee slaine. And in one weeke shall he stablisch his couenant with many, and in halfe a weeke shall he make the Sacrifice too cease.

Here doth Daniell foretell plainly the time of Chyistes death. But thre thinges are too bee marked here. What a weeke is: when the account is to bee begonne: and why he disposeth the thre score and tenne weekes into thre sortes.

A weeke in this place is not too bee taken for a weeke of dayes, but of yeres, as in *Leuit. 25.* so that a weeke may consisten seuen yeres, and seuentie weeks, foure hundred, foure score and ten yeaeres.

But from what tyme must wee begin too account them: from the end of the talke. This end of the talke, diuers men vnderstand diuersly. Some referre it to the decre of *Cyrus*, who after the accomplishment of the thre score and ten yeres of the Captiuitie, graunted the Iewes leaue too retorne and build the temple of *Hierusalem*. Now bee it for as much as the building of it was letted by their neighbors the space of fortie and two yeres, untill *Artaxerxes* with the long hands, graunted new licence ageine, at which time *Haggeus* and *Zacharias* also prophecied of the building of the Temple, that it should goe forward: there are that begin too reckon from the second yere of *Longhand*. If wee folow the first reckening, there shall bee thre score and ten weekes of yeres vnto the birth of Chyist.

¶

If we follow the latter, there shall bee thre score and ten weekes of yeeres, vnto the baptim of Chziste, sauing halfe a weeke, that is to say, thre yeeres and a halfe, in which time Chziste stablished his Testament, according to the saying of Daniell. If yee conferre these thinges with the storpes, yee shall finde that Luke noted the time of Chzistes birth according to this reckening.

The second cause, is that the Iewes may be confuted whiche looke still for a Messias, now after that the common weale of Moyses hath bene utterly extinguished many hundred yeeres ago.

The third cause is that we should bee assured, that Chziste is bozne and giuen vnto vs in very deed already, whom God long agoe promised to bee the deliuerer of mankinde out of the chappes of the serpent.

4 The second is of the place. Hee is bozne in Bethleem, and in wayfaring. In Bethleem, for to fulfill the Prophecie of Micheas whiche Mathew alledgeth in his second Chapiter, out of the fifth of Micheas: And in wayfaring, to giue vs to vnderstand, that Chzistes Church shall in this world continue in wayfarings, and that not without contempt and persecution. The same thing dooth John declare, by his threpe repeating of one sentence. The darknesse comprehended him not: the world knew him not: his owne receyued him not. And these things doe argue that Chzistes kingdome is not worldly.

The third is of his parents. According to his manhoode, hee is bozne in wedlocke truely: but of a mayden: of which thing there are right weightie causes. The first is, promise. The seede of the woman shall treade downe the Serpentes heade. Also: Beholde a maide shall byrde childe and byring forth a sonne. The second is necessitie: for no manne that is bozne according to the course of nature, is without spot and sinne. Therfore was it of necessitie, that the Messias should by the holy Ghost bee conceived of the seede of a mayd.

C. y.

without

On Christmas day.

without the seede of man, to the intent he might bee cleane from all spot of sinne, as it became the true Emanuel God and man to bee.

The fourth for that Chyriste is very God and verye man, I must out of the first Chapiter of John speake of the Godhead of Chyriste, and declare the circumstances of time, manner, matter, place, deede, and cause. Therefore if thou demaunde when Chyriste was as touching his Godhead: John answereth. In the beginning was the worde, that is to say, the word was before the beginning of all things that were created. Chyriste then is no creature. If thou aske how hee was: John answereth, and the worde was with God: *Ergo* he is another person than God the father. If thou enquire what he was: He answereth & the word was God: by which saying is mente, that the substance of the Godhead is all one. If thou demaunde what hee did: Hee answereth, all thinges were made by him. If thou aske what hee doeth: He answereth, hee lightneth euery man that commeth into this worlde. If thou aske whether hee came: He answereth, into this worlde he came, into his owne hee came. If thou aske in what manner hee came: Hee answereth, the worde became fleshe. If thou demaunde wherefore he came: He answereth that he myght giue power to as many as beleue in him, to bee made the sonnes of G D D. If thou aske when hee came: He answereth, there was a man sente from G D D whose name was John. &c. These things I thought good to touche brieuely concerning the Godhead of Chyrist.

The fifth is of the Cradle of Chyrist, whiche signifieth nothing else than contempt of the worlde and utter pouertie, whiche pouertie it was Chyristes will to taste of, to the intent hee might make vs riche. Let proude folkes looke into this Cradle, and lay downe their loftinesse. Let poore men looke into it, and cease to despaire, as though they were despised for their pouertie.

Here

Here is to be noted the abuse of all things created by God. Bethleem serueth for lurre & the Inn for guests : & Christe the King and Lord of all things is thrust out into a stable. So also at this day, the Church is despised while the vngodly flowe in riches, honoꝝ and power.

The sixth is of the appering of the angels, who first testifie that the Lord is come : and secondly shewe by their very brightnesse, what maner of king the new boꝝn Christ shuld be : and thirdly they declare by their hymne, what maner of benefites he shall bestow, and what maner of gloꝝy is yelded therby vnto God. *Luke . 2 . 10.*

The seventh is of the preaching of the Angels vnto the Shepherds. Feare not: for beholde I bring you glad tidings of greate ioye that shalbee among all people, bycause there is borne vnto you this day a Saviour (vvhich is Christ the Lord) in the Citie of Dauid. And this shalbee a signe vnto you : you shall finde the childe vvrapped in swadling clothes, and layd in a maunger.

This Sermon is the excellentest of all Sermons that euer were made in the woꝝlde befoꝝe, wherof there are many partes.

First the Angels foꝝbid the shepherds to be afraid: wherby they shew that Christ came to take away the curse of the law and sinne, foꝝ which the curse came vpon men.

The second is the preaching of glad tidings : I bring you tidings of great gladnesse. When hee saith greate, hee putteth a difference betwixen it, and the ioy of the woꝝlde, which lasteth but a shorthe time, and is grounded vpon a weake foundation. But this ioy whiche the Angels bring tidings of, is called greate foꝝ foure causes. First foꝝ the matter oꝝ substance of it, whiche is great : namely the reconciling of vs vnto God. Secondly foꝝ the continuance and stedfastnesse of it, foꝝ it endureth foꝝ euer, and it abideth constant. Thirdly foꝝ that it doth not pertaine to a few only, but vnto all men that by faith receiue this tidings of the gladnesse.

Thirdly

Fourthly

On Christmas day.

Fourthly for that it is spirituall, perteyning to the saluati-
on of the whole man.

5 The third point is: the cause and ground of this gladnesse.
Because (saith hee) this day is bozne vnto you a Sauioure
whiche is Chrysse the Lord.

6 The fourth: he sheweth the place. In the Citie of David
(saith hee) that is too wæte, Bethlæm.

7 The fifth: a signe is added too the woꝝd. For hee sayeth:
this shall bee a signe vnto you. Wee shall finde the childe lay-
ped by in clothes, and layed in a maunger. This signe dooth
two things. First it leadeeth them the right way vnto the
Childe, least in seeking him they should mistake him. For
albeit that all mothers doe wyappe their chyldren in swad-
ling cloutes, yet they lay them not in maungers. Secondly
it putteth a difference betwæne the kingdome of this childe,
and the kingdoms of this woꝝld. For the woꝝldly kingdoms
haue outward gloziousnesse. And these are the partes of the
Angels sermon.

8 The eyght is of Chrysses birth. First hee is reuealed vnto
the Shepheardes. Whereby two things are too bee lear-
ned. One, that Chrysses kingdome is not woꝝldely. Ano-
ther, that Chrysses kingdome belongeth too the poꝝe: accoꝝ-
ding too this saying, the poꝝe receiue the glad tidinges of the
Gospell.

The ninthe is of the song of the Angelles: whiche is:
Glorye vntoo God on high, in earth peace, and too men good
will. This song dooth in a meruelous bꝛæfnesse, comprehend
the frute of the Lords birth, which consisteth in thꝛe things.
For first, glozie is attributed vntoo God. Secondly peace is
made tnto men. And thirde is shewed the good will of God
to wardes men.

First therefore when the Angelles say, Glorye vntoo
God on high. Their meaning is, that no man can yeelde
true glozie vntoo G D D, without the true knoweledge of
Chrysse. Merely man was created vnto this ende, that hee
should

should glorifie his creatoꝝ. But through the fall of our first parentes it came too passe, that neyther hee knewe O D D aryght, nor glorified him aright. If thou demaund what it is too giue glorie vnto God : too giue glorie vnto any bodye : is nothing else but too attribute true vertue vnto him. As when some king dealeth iustly, wisely, valiantly, and mercifully, his subiectes yelde him glorie : that is too say, his subiectes like well of his doings, and wyth singular god will doe blaze them abrode. And in like wise is glorie giuen vnto God, when his vertues are rightly acknowledged and felt, as his wisdom, his rightuousnesse, his puillance, his mercifulnesse, his truth, and suche others.

The wisdom of God is scene in this, that he repaireth ageine man whom he had created too his glory: so as he might by his sonne borne of a virgin, reconer ageine the Image of God which he had lost through sinne, and so giue glorie too the wisdom of God.

His rightuousnesse is scene by this, that hee would not receiue into fauour man that had sinned, without amendes made for the wrong that hee had done. For whereas it was of necessitie, that eyther man muste haue perished euerlastingly for his sinne, or else that some one of mankynd must haue made satisfaction vnto God, by abyding punishment for all mankind, God gaue his owne sonne, who taking manhood vppon him, hath in the same satisfied the rightuousnesse of God : and therefore is the praise of rightuousnesse worthily too be attributed too God, for the birthe of Chryst our Lord.

His puillance is commended, in that hee hathe through Chryst overcome the Serpent and his seede, yea and rooted out his kingdome, so farre forth as pertayneth vnto all them that take holde by fayth vppon thys Iesus that is borne.

His mercifulnesse shineth in this, that by his sonne and

C.iiij,

for

On Christmas day.

for his Sonnes sake, hee taketh ageyne into fauoure Man-
kinde forlozue and oppressed by the tyrannie of the Deuyll,
and ouerwhelmed wyth excēdyng great myseries, cala-
mities, death, hell, and damnation. Thys mercifulnesse of
God excēdeth all the woꝝkes of God, whych both the good
Angels and the elect men shall set out euerlastingly, yea
and the very Deuyls shall acknowledge, though against
theyr willes.

This truth is made manifest in this, that bearing in minde
his promises of olde time, hee performeth that which hee had
promised long agoe. For at such time as our first parents fell
into sinne, hee promysed them the seede of the woman, which
should treade downe the head of the Serpent: and this pro-
mise hee fulfilleth now in giuing vs his sonne.

For these vertues therfore, glorie is to be giuen to God,
and that specially by those that feele his benefites. This glo-
rie is then rightly yelded vnto him, first as soone as wee ac-
knowledge this wonderful benefite of God: Secondly, when
we embrace his sonne by fayth: Thirdly, when we praise God
with minde, with voyce, with confession, and with behaui-
our: And fourthly when wee allure as many as wee can to
the knowledging of him.

Afterwarde, when the Angels say, Peace on earth, there
is noted the chiefe benefite of Chryst, for which hee came in-
to the worlde, namely that peace might be made betwene
God and man. Thys peace is the mutuall consent of
God and men. Of God receyuing men into his fauoure
for his sonnes sake: And of men receyuing through fayth
the benefite offered, wyth rendyng of thanks and conti-
nuall thankfulnessse of minde. Most swete are the frutes of
this peace: that is to say, accesse vnto God, ioyfulnessse of spi-
rite, a good conscience, and glad some passage out of this lyfe.
The things that breake this peace, are sinnes done against
conscience, carelesnessse, and neglecting of the worde.
And therfore they are to be shunned no lesse than plagues.

In

In the last place they adde : And too men good vill. That is too wæit: As soone as God is reconciled vnto men through Christ, hee fauozeth and embzaceh them with a true and fatherly affection, as moſte dæerely beloued children, whom hee holdeth right dæere, as adopted in Christe. Of this good will speaketh Dauid also in his fifth Psalm. Because thou shalt blisse the righteous, O Lord, thou defendest him with thy god wil as with a ſhæld.

When as Dauid in this place compareth Gods good will too a ſhæld, he ſheweth the true vse and frute thereof. For hee meaneth, that Gods fauoure is too vs in ſtæde of a buckler, wherewith wæ are defended against the weapons of them that assault vs. The deuil bzandisheth his fiery dartes at vs: but this ſhæld keepeth vs safe. And so of all others.

Of the seconde.

The vse of it is double. Generall, which is deriued of the whole hystorie: and Speciall, which is deriued of the ſeuerall parts. The generall vse therefore, is that wæ should learne to receiue and embrace our true Saviour God & man borne of the virgin, by setting him against all our miseries, sinne, death, curse, Gods wꝛath, and hell: assuring our selues that this sonne of God and Mary (is according vnto the prophetic of Esay) borne too vs, and giuen too vs: yea and that, too the intent hee shoulde bæ righteousnesse and saluation too all that belæue in him. The speciall vse of it is manifolde: first that wæ should learne of Christs parents, too bæ obedient too magistrates. Secondly, that wæ should lerne of the shepherds, to giue credite to y testinonies cõcerning Christ: too seek Christ: and too return too the works of our vocation. Thirdly that we should learn of the Angels, first too preache Christe too them that are vnknown: wherby all the godly ministers of Gods word may comforte them selues in their ministerie, so; that they teache the same thing that was deu

C. v.

liuered

*It is to be
loved with
the heart
the mind
the will
of God.*

On S. Stephens day.

liuered before by so princely spirites. Moreover, we may learn of the Angels and shepherds together, to confesse this Christ. Finally we may learne to glorifie God, and to sing with the angels, Glory be to God on high, to whom be honour and praise world without end. Amen.

The second holyday in Christmas

called S. Stephens day.

The Gospell. Math. xxiij.

BEholde, I sende vnto you Prophets and wise men and Scribes, and some of them yee shall kill and crucifie: and some of them shall ye scourge in your Synagoges, and persecute them from citie to citie: that vpon you may come all the righteous blood which hath been shed vpon the earth, from the blood of righteous Abell, vnto the blood of Zacharias, the sonne of Barachias, whome yee slew betweene the Temple and the altare. Verely I say vnto you: all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them which are sent vnto thee, howe often would I haue gathered thy children toogither, euen as the henne gathereth hir chickens vnder hir wings, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you: Yee shall not see mee henceforth, til that yee say: Blessed is hee that commeth in the name of the Lord.

The exposition of the Text.

BEFORE we goe in hande with the Exposition of the Text, because this day is dedicated to Saint Steuen. I will declare why the feastes of saints are wont to be halowed in the church of God: and what we ought to marke in the example

example of Saint Stephen.

Dayes are kept holy in the Church of GOD, not after the manner of the heathen, as is wont to be among the Papists, that wee should call vpon the saints as patrons & intercessors: which thing cannot be done wout horrible sacriledge & cōtempt of y^e son of god: but there are many right weighty causes why it is profitable that the feasts of certeine saints, should be reteinied in our Churches, & they be chiefly fire.

The first cause is, y^e continual historie of y^e church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, & a mean to put vs in mind of gods prouidence. For if it be a pleasure to reade the histories of heathē men, in whō appeared a visor of sonie vertue: vndoubtedly it will be much more pleasure to read y^e histories of those in whō shon bright & liuely images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the thāse, and many others.

The second is, that the testimonies of the doctrine, of the ministerie of teaching, and of the Church, might be considered. For there were miracles done, there were wonderfull callings to the ministerie of the Church, and the doctrine was set open throughe the whole Church. In these testimonies it is a moste beautifull sight, to behold the continuall consent of the true Church, in the writings of the Prophets and Apostles, and in the groundes of chāse articles of the faith, and to discern the true doctrine of the Church from the corruptions, lies, and deceits of all ages.

The third is, that GOD should be glorified, and thanks yeilded vnto him, for opening him selfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, & for making vs free Denizens of that company, whiche is witnessed to be his true Church, and true worshippers of him.

The fourth is, that the examples may strengthe our faith when wee reade that their prayers were hearde, and that they were helped from heauen, as it is sayde in the xxxij.

Psalme

On S. Stephens day.

psalme: This poore man cried vnto the Lord, and the Lord heard him: we conceiue assured hope, that hee will likewise helpe vs when wee call vpon him. Let euery one of vs therfore determine and reason with him selfe in this wise: God receiued Magdalene, the Thiefe, and Paule into fauour vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God befoze. Therfore wil I flie vnto the same Lord God, that hee may take mee into fauour also. Wee vouchsafed to pardon Peter after his horrible fall: and therfore though I bee sicke, I wil not despair: for hee is alwayes stable in him self, and euermore like him selfe, and there is no respect of persons with him.

The fifth is, that euery one of vs should follow the example of the Saindes in our vocation. Paule was not quayed with the hugeness of persecutions, but taught the Gospell constantly. His example let the ministers of Gods word follow. John feared not the threats of Herod: therfore let the godlye preacher learne by his example, to set lighte by the woodnesse of the world. Abraham thzough faith trayned vpon him. Therfore let all godly housholders lern at his had, and so let all other examples bee applyed.

The sixt is, that the memoriall of Saindes may bee pleasant vnto vs, and their vertue bee commended, for that they vsed well the gifts of GOD, for that they are Gods houses and witnesses of him, for that they are garnished with great vertues, and for that they are vnto vs, liuely examples of conuersion, faith, repentance, stedfastnesse, patience, and other vertues.

These five causes are the weightiest, for whiche bothe the memoriall of the Saindes (according to the example of the aunient Church) is reteyned, and their feastis halowed: which points beeing rightly obserued, all things turn to the glory of God, and to the welfare of our selues.

Now must I speak a litle concerning Stephen, in whose
110218

For let vs consider these circumstances : his religion, his office in the Church, the defence of his religion, his constancie in confelling it, his calling vppon Chrylſte, his comfozte, and the ende of his life.

The religion of Stephen. Stephen was a chriſtian, a man full of faith and the holy ghoſte, full of grace and manlineſſe. For where as is true faith, there is the holy Ghoſte. The greater encreaſement that faith taketh, ſo muche the more dooth the holy Ghoſte witneſſe him ſelf to be preſent, kindling motions in mens heartes agreeable with the lawe of God. Contrarywiſe, where the holy Ghoſte is not felt effectually, there alſo it is manifeſt that true faith is away. We haue heere therfore that which we may followe in Stephen, that is to ſay, an effectual faith, wherunto the holy ghoſt beareth witneſſe. Thoſe men followe not Stephens faith, which haue it in their mouth, and yet therewithall wallowe in wicked luſtes, and runne headlong whither ſoeuer their blinde affections leade them.

Stephens office in the church, was to miniſter too y poore and too keepe the treaſure of the church too the uſe of the poore ſaintes : in whiche office no dout but hee was diligent. For he had the holy ghoſte his gouerner, and true faith and charitie as a rule too worke by. Let maiſters of Hoſpitalles, and Deacons then ſet thys man befoze their faces. Firſt let them bring faith with them, without whiche no charge nor office can be executed as it ought for to bee. Secondly in the execution, let them ſhew them ſelues too bee gouerned by the holy ghoſte, that they doe not eyther deale too hardly with the poore, or laye out the goodes at other mennes pleaſure, or bee ſlacke in their dutie, or purloyne it away them ſelues, or els beſtowe that vppon others whiche of right belongeth vnto the poore : but let them perſorme all faithfulneſſe in their office, bearing in minde, that God is a looker vppon their dealing : aſſuring them ſelues, that thoſe of whom they haue the charge, are the membes of Chrylſte : and belouing verily,
that

On S. Stephens day.

that they ouer whome they are set, are the temples of God, how muche soeuer they bee brought vnder foote with pauer- tie, diseases, and stoze of biles and botches.

How Stephen defended the religion that hee professed, hee sheweth in the sixt and seuenth chapters of the Acts. He dooth not in daunger forsake his profession: hee cloketh it not, as many doe. But hee is a constant and manfull defender of his religion. The multitude of sects whiche at that time swar- med, hindred him not at all. Hee was not abashed at the au- thoritie of the Phariseys and great men in Jewry. But set- ting him self manfully against sects, he susteyneth the brunt of the people alone, and defendeth his religion with a long oration: whiche example let vs followe also.

His constancie in his confession appeereth heereby, that he is not feared from his confession, neyther by threathings, nor by excommunication, nor by stoning: but as (an inuin- cible Souldiour) holdeth faste his Confession, euen in the myddes of peryls. This also is set forth as an exam- ple too vs.

His calling vpon Christe, at suche tyme as hee lay ouer- whelmed with stones, bothe sheweth hys fayth, and also beareth recorde of the charitie of this man. For hee made in- tercession for them that put him too death, and he made not in- tercession for them in vain. For Paule who was the keeper of their garmentes that stoned Stephen, was after ward conuerted.

Comfort is founde in thys inuocation. For he saue the sonne of God (for whole sake he suffred these things) stan- ding at the right hand of G D D, and making intercession for him, through which consolation the bitterness of his pu- nishment, was not a little allwaged. If wee therfore followe the example of this man in our Crosse or persecution, wee shall assuredly feeke the present help of G D D, comforting vs with his holy spirite.

The end of his life was mosse ioyfull. For in this prayer
Lord

Lord Iesu receyue my soule, he yelded by his ghoſte, and ſell a ſleepe in the Lord. And ſo hee bothe finiſhed his race, and kept his faith, and alſo (as a ſtout conqueror) obtained a garland with glozy. Let vs therfore at the time of our death alſo, ſet him for an example before our eyes.

Now let vs looke vpon the text of the Goſpel, the ſumme wherof is this: Chriſt foretelleth the daungers of the miniſters of Gods word, and threatneth puniſhment too their perſecuters. And for inſtruction ſake, will entreat of foure places which are theſe.

- 1 The foretelling of the perſecutions of the miniſters of Gods word.
- 2 The aggravating of the ſinne of the perſecuters.
- 3 The threatening of puniſhment.
- 4 The vpbzaiding of the vnthankfulneſſe of them that reſuſe Chriſt, when hee allureth them too repen-
taunce.

Of the firſt.

BEhold I ſend vntoo you prophets and wiſe men, and ſcribes, and of them ſome yee ſhall kill and crucifie, and ſome of them you ſhall vvhipe in your ſynagoges, and yee ſhall perſecute them from Citie too Citie. Thys ſpeaketh Chriſt too the Jewes, who ſeemed at that time too be the very church of GOD, and doth them too vnderſtand with howe greate outrage they ſhoulde in time too come, perſecute his Ambaſſadoys the Prophets and Apoſtles. Verily God ſendeth his word, too the intent that ſuch as receiue his worde and beleue it, might be ſaued. Nowe that ſome by meanes therof become worſer, it is not too be imputed vntoo God, but too the malice of men, which will not followe God that draweth the by his word. Why the vngodly ſhall perſecute the apoſtles, the Lord ſheweth plainly in the tenth of Mathew, where he ſayeth: And yee ſhall be hated of all
men

On S. Stephens day.

man for my names sake. John the. xvi. And the houre com-
meth, that vvhosoever sleaeth you, shall think he doth God hie
seruice. And these things shall they doo too you, bycause they
know not the father nor mee. Here hee alledgeth the cause,
why the vngodly are so mad vppon the godly, that is to say :
because they knowe not God: which want of knowing God
bringeth too passe, that the murtherers them selues doo think
they offer holy sacrifices vnto God, when they put the faith-
full too death. Yea and they that knowe not God, runne head-
long into hipocrisie, and out of hipocrisie into murther, vntill
they haue filled vp the measure of their wickednesse.
What then dooth Christ? He commeth too the sicke. But they
as folke out of their wittes, set them selues against Christe,
whom they couet too dispatch out of the world. He by his mi-
nisters sheweth them their disease. They on the other side,
will be knowen of no disease: and therfore they bothe dispise
the Physitian and persecute his messengers.

Of the seconde.

That vppon you may come all the righteous blood that is
shed vpon the earth, from the blood of righteous Abel. &c.
How soze the persecuters of the church doo sinne, he sheweth
here. For hee sayth that they shall bee guiltie of all the blood of
the Sainctes that euer was shed, no lesse than if they wyth
their owne hands had slaine all the godly men and sainctes,
yea and Christ him selfe. For amongst all the vngodly, there
is a certeine aliance of vngodlynesse, whiche maketh their
punishmentes a lyke greuous, and their guiltinesse a lyke
equall.

Of the thirde.

Verely I say vntoo you, all these thinges shall come vppon
this generation. Althoughe these thinges are peculiarlye
spoken of the Iewes being persecuters: yet generally they
pertain to all persecuters of the Church. The ofte that the
Lord addeth, teacheth vs two thinges. First that the vngodly
shall

shall one day in deede bee caried too punishment, how long so euer hee seeme too delay their iudgement. And secondly, that the godly which suffer persecution, shall one day bee gloriously deliuered, and their ennimies bee put too euermlasting torments. Whereby the godly may learne, not too grudge at the vngodly persecuters, but rather too bee moued with compassion for their assured damnation, and too make intercession for them, that the Lord will turne them, that they bee not al damned, according as Stephan did, as wee haue heard before.

Of the fourth.

O Hierusalem, Hierusalem, vvhich sleaest the Prophets. &c. These wordes of Christ calling vppon Hierusalem by name, conteine first an vpbzaiding. Secondly, they declare Christes affection towarde them. Thirdly, they doe vs too vnderstand, that they perish through their owne default: and lastly they threaten punishment.

For when he sayth, how often wold I haue gathered thee together: hee vpbzaide them with vnthankfulnesse, for that they would neither receiue the benefite that was offered them, nor had any regarde of their owne welfare, and much lesse would acknowledge the liberalitie of their benefactor, or be thankful too him for it. Would God that a number of them that heare the Gospell at this day were not like them, which thing verily they shew by their frutes.

The Lord declareth his affection towarde them, when he compareth himself too a hen, which loueth hir chickens most entierly, and doth al that shee is able too doe, too the intent shee may keepe them from the foules that are ennimies too them. God forbid that it should enter into any godly hart, too think that Christ determined otherwise with him self concerning the Iewes by some secrete wil, than he pretended by his teares and by his speech. For it is a horrible thing too think, that there are contrary willes in Christ, who himselfe condem-

D. J.

netly

On S. Stephens day.

neth a double heart. Therefore hee willed their saluation in deede, according to the saying of the Prophet: I will not the death of a sinner: but that hee should conuert and liue.

In the third place, when the Lord sayth, And thou wouldest not, he openly testifieth, that the Iewes perished through their owne default, and that of their owne malice they strived against Christ, who offered them saluation. Wee sayeth not, And God would not receiue thee into fauoure, but, thou wouldest not. Therefore wee may learne two things here: by: One is, that being made waver by the harme of the Iewes, wee giue eare to Gods worde, and yeeld our selues obedient to Christ, when he allureth vs, & that wee strue not against the holy Ghost, who stirreth by the witts of al men, that heere the Gospell. An other is, that whosoever heere the word & obey it not, doo perishe through their owne fault. Whose destruction and damnation is not to be ascribed to any destinie or secreete will of God, as though there were some whom hee would not haue saued.

Fourthly when he addeth, And your house shall bee left desolate vnto you: Although this threating of punishment pertaineth in speciall to the Iewes that were persecuters, to whom he threating the vtter ouerthrow of their religion, common weale, and priuate state: yet in generall, it pertaineth to al persecuters of the gospell. And he threatneth them, that at least wise some of them shoulde entende. For all the threatnings of the prophets haue a couert condition, namely vntill ye repent: like as wee see in the Iuniuites, and as wee heere Christ witnessing in these words: Unlesse ye repent, ye shall perish all together. Luke. xij.

Let vs then be warned by this threating (if wee minde to scape the wrath of God) to repent vs in good earnest, and to call vpon Christ our sauiour with true gronings, that he may keepe vs in true faith and inuocation: To whom with GOD the father and the holy Ghost be praise, honour, and glorie for euer and euer. Amen.

The

The third holiday in Christmas, commonly called S. John the Euangelists day.

The Gospell. John. xxi.

Iesus sayd vntoo Peter: Folow thou mee. Peter turned about, and savv the Disciple vvhom Iesus loued folowing (vvhiche also leaned on his brest at Supper) and sayd, Lorde, vvhiche is hee that betrayeth thee? VVhen Peter therefore savv him, hee sayde vntoo Iesus: Lorde, vvhat shall hee heere doo? Iesus sayde vntoo him: If I vvill haue him too tarrie till I come, vvhat is that too thee? Folow thou mee. Then vvent this saying abroade among the brethren, that that Disciple should not die. Yet Iesus sayed not too him, hee shall not die: but if I vvill that he tary til I come, vvhat is that too thee? The same Disciple is, he vvhich testifieth of these things: and vvrote of these things: and vvee knowve that his testimonie is true. There are also many other things vvhiche Iesus did, the vvhiche if they should bee vvritten euery one, I suppose the vvorld could nor containe the bookes that should bee vvritten.

The exposition of the text.

The summe of the Gospell. After that Chrisme had asked Peter thrice, whether hee loued him, hee commaunded him too folowe him: meaning thereby, that he should glozifie him by his death. Furthermore, by correcting Peters error, the Euangelist correcteth the opinion of the other disciples: who misvnderstanding the Lordes wordes, were in a wrong opinion, that John should not die. Last of al he auoucheth, that the Gospell whiche John wrote concerning Chrisme is true. And of this Gospell we make foure places: whiche are these.

- 1 The talke betwixen Chrisme and Peter, & Chrisme's commaundement that he should folow him.
- 2 As euery mans vocation is commended too him: so is curiousestie condemned.

D. y.

The

S. John the Euangelists day.

- 3 The correcting of the errour of Chzistes disciples risen of the mistaking of the Lordes wordes.
- 4 A commendation of the Gospel wozitten by John.

¶ Of the first.

ANd vvhhen he had sayd so, he said vntoo Peter, folowve mee. Bicause Peter had denied Chzist thrice, it was the Lordes wil to restore him too his former estate and Apostleshyp, by his thrice confelling him. For it was meete that hee whiche had so often denied his Lord and maister, should by this meane (and as it were by this discipline) bee chastised and tried, and that his conuersion should bee made knowen.

There are three things whiche Chzist dooth heer with Peter. First, hee asketh him thre times whither hee loueth him: Too whom Peter answereth thrice also, that by this thre times confelling, hee might washe away his thrice denying of him, and so bee restored into his place againe. Secondlye hee commendeth vntoo him the office of Apostleshyp thrice, saying: Feed my sheepe, that is too say, bee my Apostle too gather my sheepe vntoo me, by the doctrine of the Gospell, by my sacramentes, and by holy life. Here it is giuen vs too vnderstand, that the ductie of the Apostleshyp (yea and of all ministers of Gods word) is too feede Chzistes sheepe. Besides this, by the metaphoz of Sheepe, is signified what manner a companie of men that shall bee, whiche is figured vnder the name of sheepe. First therefore somewhat must bee sayde heere of the manner of feeding, and secondlye of the Sheepe.

Chzist feedeth, and the apostles and other ministers of the worde, feede: but the manner of them all is not alike. For Chzist feedeth as owner and shepherde of the sheep: the apostles feede as his seruantes. Chziste inwardly by his spirite: the Apostles, by their outwarde ministerie. For suche as in crueltie of conditiōs were Beares or Lions: they make tame through the Lordes working inwardly by his holy spirite.

And

And so they bring them into the shepfolde of Christ, that is too say, Chrystes kingdome: and this they do by putting too the keys of Chrystes church, giuen them of Chryst the true shepheard. Nothing else are these keys than the word and Faith. The minister applyeth the worde outwardely, and the spirite of Chryste inwardly ioyneth sayth too the preaching. For the preaching of Gods worde concerning the forgiveness of sinnes too bee obteyned through Christ, is the onely key too open the kingdome of heauen. Now, if he that heareth, ioyneth also therunto true faith, and do verily agree vnto the Gospell: then cometh also the other key. With these two keis is the kingdom of heuen opened, and forgiveness of sinnes obtained. That is too say, the Ambassage of Chryst sheweth, wherein that which is spoken figuratiuely vnder the name of keyes, is expressed in clere and plaine meanyng wordes. When hee sayth: Go and preach the gospell too all creatures: Behold, haere haue you the firste key. And when hee addeth, hee that beleueth, shall bee saued. Hee sheweth the other key. The word and sayth therfore are the two keys wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Minister, which beeing receyued by the vertue of the spirite, engendreth Faith, wherethrough men enter into the shepfolde of Chryst.

And when the shepherds haue let in the sheepe into Chrystes shepfolde, they must fede them with the word, and with his Sacraments. When any stray from the shepfold, they must fetch them backe againe wyth theyr shephookes: that is too say, with rebuking them. If any bee weake and sickely, they must refresh them with cheerfull comferte. And they must alwayes keep watche about their flock, least wolues come and byake vp the folde, and scatter the sheepe. All these things the Lorde committed to Peter, and the other Apostles, or rather too all the ministers of the Gospell, when hee sayd too Peter: feede my sheepe.

D. iij.

But

S. Iohn the Euangelists day.

But why calleth he them sheepe whom the apostles bring vnto Chryste? I finde specially thre causes. Wherof the first is, for that it becometh them too meeke which professe Chryste, or will bee named Christians. For it becometh not them that will bee registred into Chrystes household, too bee cruel like Lions, rauening like Wolues, wylie like foxes, lecherous like Goats, filthy like swine, or too shewe themselves in affections like too other wilde beastes.

The second cause is, for that like as sheepe doe know the voyce of their owne shepeherde, and flee from a straunger: so the godly acknowledge Chryste onely for their teacher, and will heere those onely that utter his word, and not any other: how greatly renowned so euer they bee: no thought they were Angels from heauen.

The thirde cause is, for that like as sheepe followe their owne shepeherde whither so euer he goeth: so must the godly folowe Chryst in life, in persecution, and in glozie: beholding his lyfe as a rule too leade their life by, bearing his Crosse through pacience, as often as neede shall require, and afterwards becomming partakers of his glozie, whose companions they had bene in persecution: according as Paule sayth: If wee suffer with him, wee shall also bee glorified with him. Hereby therfore may the godly ministers of his word learne too feede Chrystes flock. And let the sheepe bee meeke, let them heere the voyce of their shepherd only: and let them folowe him in life, in crosse, and in glozie.

The thirde thing that Chryst dooth heere, is that he doothe Peter too vnderstand with what kinde of death, hee shoulde glorifie God, when he sayth: VVhen thou vvert yong, thou diddest girde thy selte, and vventest vvhither thou vvoldest: but vwhen thou art olde, thou shalt stretch out thy hande, and another shall girde thee and leade thee vvhither thou vvoldest not. It is ment by these wordes, that Peter for confessing Chryst, should one day be crucified: which thing Irenaeus and diuers of the aunient wyters testifie too haue bene done at Rome,

S. Iohn the Euangelists day. 28

Rome, in the reigne of Nero.

Herebnto Christ addeth his commaundement vnto Peter, and bids him folow him, & not deny him any more, as he had heretofore done: but to shew him self stoutly an inuincible souldier of Christ euen vnto death. And let euery one of vs think the same too bee spoken too him selfe.

Of the second.

Peter turning about, saue the disciple vvhom Iesus loued, following, vvhich also leaned vpon his breast at the Supper: and vvhhen hee saue him. Peter sayde vnto Iesus: Lorde, and vvhhat shall he doo? too vvhom Iesus answered: If I vvil haue him tarry till I come, vvhhat is that too thee? folow thou mee. Peter hearing of the Lorde that hee shoulde one day suffer sharpe punishment for Christs sake, considereth not so muche what was too bee done on his owne parte, as hee is carefull what shall become of others. Hee is ready too beare the crosse for Christs sake: but by the way throughe weaknesse of the flesh there cometh vpon him a certeine curiousnesse whiche maketh him inquisitiue of those things that belong not vnto him self. For, so great is the frailtie of man, y allways in our owne aduersities, wee haue an eye too the happines of others: wherby wee make our crosse more bitter and harder too our selues. Wee would with a good wil that none should be happier than our selues. For according too the common prouerb. It doth a man good too haue company in shipwreck. But whē as the Lorde rebuketh this curiousnesse in Peter, wee ought too knowe, that this reproofe perteyneth too vs also.

And too the intent too correcte this faulte in the Apostle, he sayth, Vvhhat is that too thee? folow thou mee. As if hee had sayde, Looke not thou vpon the happinesse of other men, but rather see too this, that thou doo thine owne duetie, and that thou beare what so euer the Lorde shall lay vpon thee too beare. So is it the Lordes will that wee shoulde take heede too our owne vocation, in the feare of GOD. Wee will not that wee shoulde thinke oure selues the more vnhappie.

D.iiij.

though

S. Iohn the Euangelists day.

though other seeme too bee in better case. For every vocation hath his crosse annexed therunto, whiche is to be borne with a quiet minde. All (sayeth Paule) that will liue godly in Christ, shall suffer persecution. No man therefore (so hee bee goodly) shall be exempted from the Crosse. Wherefore casting away heathenish curiositie, let every man abide in the vocation that hee is called vnto. Let him bee quiet, and meddle with his owne matters, according too Dauides counsell. Wee willeth vs too bee quiet, that wee bee not busied in other mens matters as wicked men bee: and as many bee now a dayes. Wee wil haue vs too meddle with our owne matters, that is too say, hee wil haue every one of vs too looke too the thinges that pertaine too his owne calling. And too the intent that may bee done, there are fīue thinges too bee regarded in euery vocation. First the calling or vocation muste bee lawfull. Secondly faith and charitie must bee the rulers too direct our doings by in our vocation. Thirde, if any thing chaunce amisse in our vocation, a man must comforte him self in that his conscience assureth him that his vocation is lawfull. Fourthly, a man must employ his vocation too the glozie of God and the profite of Christes church. Lastly forasmuche as nothing hath luckie successe in a mans vocation, without Gods blissing: hee must pray too God too put too his helping hande. If a man doe this in the true feare of God, verely hee shall finde, that his vocation shall not bee vnprofitable vnto the Church of God.

¶ Of the third.

Here vvent a saying among the brethern, that that Disciple should not die. See how easely men slip into error, Christe sayth, if I wil haue him tary, what is that too thee? and his disciples tooke it as though he sayde, I will that hee shall tary and not die til I come. Wherefore wee are admonished too take good heed in the reading of holy scripture, that wee builde not therevppon any other thinges than are spoken

S. Iohn the Euangelists day. 29

spoken. Then let vs embrace those things that are clær and euident: Such things as are spoken with condition or darkly, let vs confer with playner places: & let vs call vpon God too giue vs the key of true knoweledge, that wee may vnderstand without erroꝝ, such things as pertain to our saluation. From vnprofitable questions, (such as make nothing too edification,) let vs abstaine: knowing that God liketh wel this simplicitie, according too this saying: Seek not for things that are about thy reache.

¶ Of the fourth.

THe Euangelist him selfe closeth vp his Gospel, saying: This is the same disciple vvhich beareth vvittnesse of these things and vvrate them. And vvee knowve that his vvittnesse is true. This is as it were a sealing vp of the Gospel y^e Iohn wzate. When hee saith vve knowve, he meaneth that the Gospell is certeine, true, and infallible. This Gospell hee calleth a vvittnesse, bicause it beareth vvittnesse of Chziste and his benefits. Too what end Iohn wzate his Gospel, hee him self declareth in the end of the xx. chapter, where hee saith: And these things are vvritten, that yee may beleue that Iesus is Christ the sonne of God, and that by beleueing yee may haue life throughe his name. There are therfoze two ends of the Gospel: namely, the knowledge of Iesus Chzist: and saluation thzough trust in him too whom hee gloꝝy for euermoze. Amen.

The Sunday within Crristmas weeke.

¶ The Gospell. Luke. ij.



And his Father and Mother marueyled at those things that vvere spoken of him. And Simeon blisfed them, and sayde vntoo Mary his Moother. Beholde he is set for many too fall vpon, and too raise vp many in Israell, & for a signe that is spoken agaynst. | Moreover the syvoord shall passe
D.v. through

2. 34

The Sunday in Christmas weeke.

through thy soule, that the thoughtes may bee discovered out of many hartes. And there vvas Anne a Prophetisse the daughter of Phanuell of the tribe of Aser. Shee vvas grovven very olde, and had lyued vvith a husband seauen yeeres from hir virginitie. And this vvidovve being almoste foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer day and nighte. And shee comming in the same houre, in likevvise confessed vntoo the Lorde, and spake of him vntoo all that looked for redemption at Hierusalem. And after that they had made an ende of all things according too the lavve of the Lord, they returned intoo Galilee intoo their ovne Cittie Nazareth. And the Child grevv vp and vvexed strong tn spirit, and hee vvas filled vvith vvisdome, and the grace of GOD vvas vpon him.

The exposition of the text.



His Gospel is a part of the things that were done in the temple vpon the day of the purifying of the blisfed virgin, after that the Parents of Iesus, according too the law of Moyses, had offred vp & set the Childe before the Lord. The summe of this part is, that Simeon and Anne giue witnesse vntoo Christe, and acknowledge him too bee their king & Messias that was promised, against whome the wicked worlde shall set it selfe too his owne destruction: but the godly shall embrace him too thein selues too their resurrection and saluation. Let vs make heereof thre places, whiche are these.

- 1 The maruelling of Christes parents.
- 2 The witnesse of Simeon & Anne, concerning Christe.
- 3 The prooffe of Christes manhood.

¶ Of the first.

The maruelling of Christes parents, sheweth that reason perceiueth nothing of heavenly matters. We must therefore

The Sunday in Christmas weeke. 30

fore belæue the voice of God, and maruell at it rather than deny it, or renounce it. They wonder that God (now according to his eternall and secret purpose,) hath sent the Messias, whom so many Prophets, Patriarkes and kings looked for. They wonder at the testimonie of the angel. They wonder at old Simeons saying, whereby they are also confirmed the more substantially in the fayth.

This wonderment is a certein holy bethinking of themselves, wherethrough they reuerently consider and embrace the prophetic of the holy Ghost, whereby they profite more and more in the knowledge of Chryst. This also is to be set before our eyes for an example. For we wil by and by shewe of those things that reason comprehendeth not. But wee must with holy wonderment embrace the heavenly Oracles: and to the intent our Faythe may take new encrease, wee must gather together all the helpes that may be out of the prophecies, out of miracles, out of examples, and finally out of all things, to our greater admiration. For he is like to profit best in Chrystes schole, which with the encrease of his faith, wondereth daily more and more.

Furthermore, Ioseph is here called the father of Chryst, because Marie was maryed vnto him, and because Ioseph by Gods commaundement, had the charge of the childe and his mother, and because he was commonly thought to be the father of Chryst. Paule sayeth to the Hebrues that Chryst is fatherlesse and motherlesse. Fatherlesse in respect of his fleshy birth: and motherlesse in respect of that wonderfull and eternall birth of his, whereby he is boorne the sonne of God, begotten of the father without mother from euerlasting: Of which birth the beginning of S. Iohns Gospel preacheth, as we haue heard of late.

Of the second.

In the testimonie of Simeon foure things are to be considered. First he blisseth them. By which doing Simeon declareth

The Sunday in Christmas weeke.

declareth his affection towarde Chyrste and his kingdome : namely that hee wiltheth well too the newe kingdome of this new king : and this did Simeon according to the custome of the holy Patriarkes, which being olde were wont too wishe well too the yonger. For, too blisse, is in the Hebrew maner of speeche, nothing else but too wish one happy successe, and to desire good things for him. Herby every one of vs may lern, first too confesse Chyrst, & then too wish wel too his kingdome: which thing pertaineth too the second commaundement, and too the second petition.

One thing that is too bee considered in Simeons testimo-
nie, is his prophesie: which comprehendeth two things. First
that Chyrst shall bee unto many an occasion of falling, that
many dashing against him, may stumple and not perish: not
through his fault, but through their owne, for that they will
not embrace this Chyrst. But some man wil demaund how
Chyrst is put too bee a fall too the unbelieuers, which are al-
ready cast away. The ungodly perish twice. First they are
lost through their owne unbeliefe: and secondly for that they
wilfully deprive themselves of the saluation that is offered
them. For they deale in like wise, as if a man being once al-
ready condemned too death for theft, should after ward spit at
the kings sonne that sueth for his pardon, and despise the de-
liverance offered by him. Such a one may worthily bee cal-
led twice cast away: partly for his owne theft, but moze by-
cause hee holdeth skorne of his deliverer, too his greater pu-
nishment. Therefore although that all the ungodly which
haue not heard of Chyrstes name, are assured of perdition for
their unbeliefe: yet notwithstanding, those that wittingly &
willingly refuse Chyrst, shall feele the second fall, and receiue
greuouiser punishment. For the seruant that knowes his
masters will, and doeth it not, shall bee beaten with many
stripes. Therefore the Turkes and heathen men shall bee moze
gently delt withal in the last day, than they: unlesse they re-
pent. An other thing is, that the same Chyrst shall bee the ri-
sing

The Sunday in Christmas weeke. 31

sing ageine of many in Israel: that is to say, their deliuerāce from sinne, their rewarde of righteousnesse, their resurrection from death, and their heritage of all good things.

The third thing that is to be considered in Simeons testimony, is the turning of his talke vnto the virgin Christes mother, to whō he prophetieth crosse & persecution, saying: And through thy soule shall the sword passe. Although these words pertaine properly to Mary: yet they are to be referred to the whole church, wherof Mary bare a figure. Mary needed this admonishment in two respects. First that being warned by this Oracle of the holy ghost, she should settle hir selfe to beare the sorrowfull aduentures that were to come, when she should see hir sōne euil entreated of his owne countrie folk, & at the length hanged vpon the crosse. And secondly that being so fensed against the assaults that were to come, she should neuerthelesse reioyce through assured confidence, for y in the end hir sonne should become conqueror of his enemies. Therfore being stablished with this confidence, she stood by his crosse, looking for his triumphe with a stout courage. Also these words pertain to the whole Church. For by this Prophecie is shewed, that the church it selfe in this world shall be vnder the crosse, whiche after the example of y virgin, must raise vp it selfe with hope of the glory to come.

The fourth thing that is to be considered in this testimony of Simeon, is that Simeon sayeth that the thoughtes shall be disclosed out of y harts of many. By which speache he signifieth, there shall be many that shall shewe them selues openly to be Christes enemies, and many ageine that shall confesse Christ, yea and that euē with vtter perill and shedding of their blood. The one serueth to comforte vs against the offence of stumbling block of the crosse, the other to nourishe our trust or faith.

In the testimony of Anne, two things are to be considered. First the description of the persone of Anne, whome he commendeth for the spirit of Prophecie, that is to say, for hir knowe

The Sunday in Christmas weeke.

knowledge of spirituall things, or of the kingdom of Christ: for hir parents: for hir age : for hir chastitie : and for hir earnestnesse in praying.

These things tend to the end to purchase greater credite to that moste holy matrone, to the intent we should more beleue one holy matrone, than all the pack of the Pharisees and priests, which acknowledge not this Christe.

Let vs therfore rather folow the example of a few godly, than an innumerable multitude of the vngodly which persecute the Gospel. Also we may here beholde the Image of Christes Church, whiche is a small flocke, and sheweth no countenance of glistering to the worlde, but the Cresset of Gods heauenly worde.

The other is Annes confession, whiche conteyneth thre things. One is, that with Simcon shee confessed Christ, and ioynthly togeth with him did set forth the Christe with some kinde of melody: wherby the godly may lerne to encourage one another, to set forth and to utter the praise of God.

Another is, that shee teacheth the people. For when as the Scribes & Pharisees ceased, a holy woman cometh forth & speaketh of him vnto all y looked for redemptio in Ierusalē.

The third is, that shee openly acknowledgeth Christe to be the Sauiour and redeemer. For shee vnderstood that this babe was the promised seed, that should tread down the serpents head, and so deliuer man that was lost, out of the Devils tyranny.

Of the third.

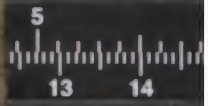
And the Childe did growe, and was strengthened in spirite, and was filled with wisdom, and the grace of God was with him. This is as much to say, as, according as the childe Iesus grew in age, so the diuine nature vttered it selfe in him, and he profited from day to day more and more in wisdom, and together with his age encreased also the giftes of mind in him. Now be it in as much as the Godhead can by no meanes be increased, it is manifest that these things pertaine

The Sunday in Christmas weeke. 32

teine too his manhode. For as he grew vp by little and little in his body : so (in respect of his soule,) the giftes of the mind encreased daily more and more. Neither is this a straunge thing in Chryst, who for our sakes tooke vpon him the shape of a seruant, wherein he was also abased. For like as he was abased for our sake : so also grew he ageine by little and little, vntill that by his resurrection he entered ageine into his glozve. Neither was this done without a lesson and warning vnto vs. For wee are taught that the cause why he grew, was for that we should out of his fulnesse receiue grace for grace. Wee also are admonished by the example of the sonne of God, to endeuer our selues continually too encrease, that wee may daily more and more abound in the true knowledge of God, and all vnderstanding: and that wee should with an vpight iudgement and affection, try what things are godly, holy, and honest, and daily bring forth the true frutes of faith: and that in such wise that the day folowing may surmount the day that went before. For he that goeth not still forward in the knowledge of God, and vnderstanding of godlinesse: goeth backward. For by little and little, sayth is quenched in him, and Chryst is buried ageine in his heart, whereby it cometh too passe, that he falleth againe into sinne against his conscience. Whereof wee haue example in Dauid. For he had profiteo in Chastly wisdome, aboue al the men of his time, and the grace of God was w him. But what came too passe: By sitting still in his Princely throne, he became somewhat faint. That glowing zeale of Gods glozve which was in him, when he fought against Goliath & ouercame him, & which was in him when he was in perill through the daily persecution of Saule, was by little and little alayed. And what ensued theruppon? There came in hys sight a faire and beautifull woman, and his lustes were stirred vp without any let. For the heate of the spirit was then become skarke cold. Till giueth place too affection: and by & by he falleth into sinne against conscience,

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The Sunday in Christmas weeke.

by committing aduoutrie : wherunto within a while after, he addeth the murder of one of his best subiects : which wickednesses he afterward recouered with hipocrisie, by y space of a whole yere: although in the meane while, he pretended godlinesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other suche examples, which admonithe vs too folow herein the example of the childe Iesus, that wee fall not from the state of grace. Therfore like as he grew in wisdom, and the grace of God was vpon him: so let vs also grow in whollsome wisdom, and let vs pray too Iesus the fountaine of wisdom, that he will giue vnto vs abundantly of his fulnesse. Which thing if wee do, it will come too passe that the grace of God which wee obtaine by Chryst, and for Chrystes sake, shal abide vpon vs. For as the only grace of God is the cause of our daily proceeding and furtherance in spirituall gftes : so grace is reteined and abideth, when wee are not drowisie, but worke lustely, so as wee may not seeme too haue receiued grace in vaine. Too this purpose maketh y saying of y Apostle. Wee are made partakers of Chryst: if wee hold stedfast vnto the end, the faith that is begon in vs.

Too this purpose also maketh this sentence of Paule. Quenche not the spirit. Gods gifts therfore must bee cheered vp with continuall exercise, that wee may profit daily more and more, too the glory of God the father, the sonne, and the holy Ghost. Too which onely God bee honoz and glory for euermore. Amen.

The day of the Circumcision of the

Lord, commonly called Newyeeres day.

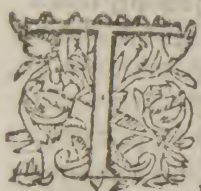
The Gospell. Luke. ij.

ANd after that eight dayes vvere finished, that the childe should bee circumcised, his name vvas called Iesus, according as he vvas named by the Angel, before he vvas conceived in his mootheres vvombe. *The*

On Newyeeres day.

33

The exposition of the Text.



The feast of the Circumcision of the Lord, is solemnized in the Church for three causes. Of which the first is, that the storie may be known. The second is, that the benefite of God toward mankinde (which the storie setteth out) may be vnderstode. The third is, yf we may vse the benefite of God aright, both to the glory of god, & also to our owne saluation and the edifying of others.

The storie is, that our Lord Chryste the eyghte day after his carnall birth, was circumcised according to the Law of Moses, that the name was giuen him, which was foretolde by the Angell, and he was called Iesus.

The benefite which the storie setteth out, is that that was done for our sake, according as Paule teacheth: He was made subiect to the Lawe, to the intent he might redeme them that were vnder the Lawe.

Lastly, the vse consisteth in these things: that knowing the benefite, we may be thanckfull to God confirming our sayth by this dede, and (after the example of God the father and his Sonne Iesus Chryst) endeuer to deserue well towards al men. And to the intent these things may serue the more effectually to informe vs of this benefite, I will handle two places, which are.

- 1 Of the Circumcision.
- 2 Of the most swete name Iesus.

Of the first.

To the intent we may the more distinctly vnderstande this doctrine of the circumcision: these are the things that seme meete to be expounded in order. Howe God is wont to instruct man of his will: what maner a thing that Circumcision of the flesh was, and what things are to be marked in it: whereupon shall be grounded the order of the Sacramentes, both of the old Testament and of the newe: Why
C.s. Chryst

On Newyeeres day.

Christ was circumcised: and which is the spirituall circumcision, without which, saluation neuer falleth too any man.

God, bothe before mannes fall, and after his fall, before the law and vnder the law, and after Christ is sent vnto vs, is alwayes wont too certifie man of his wil, by two things. The one is by a perceiuing minde, the other by perceiuing sense: that that thing which is offered too the mind too vnderstand, may after a sort bee perceiued by the outwarde senses. For so liked it God (who is most mercifull,) too prouide for mannes weakenesse.

Vnto the mynd he offereth his word, whereby he discloseth his will vnto man. Vnto the senses he offereth visible signes, which teach the same things visibly, that the wordes sound and offer to the mind. When God had created man, he put him in Paradise, and gaue him his word as a witnesse of his wil. Vnto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of good & il. After mannes fall, he gaue him a promise of the seede: whereunto he added outward signes, which were sacrifices. When the flood was ouerpast, he made a promise by word of mouth, and made the Rainbow a signe of the same. Vnto Abraham is made a promise of the seede, and vnto the same promise he added the signe of circumcision, in perpetuall remembrance of the thing. He promised deliuerance from the bondage of Egypt, which he performed also: but he sealed this promise with the paschal Lamb. He betooke a promise to Moyses: but he did as it were signe it and scale it with the blood of a red Cow. At length God giueth his own sonne, and by him promiseteth euerlasting life too them that beleue: which promise he confirmeth with the two most royall sacraments of Baptism and of the Lords supper. Too be short, the Lord is wont alwayes to adde some outward testimonie or other, too his word, too the intent that both with mind and with sense wee may as it were seele what his will is towards vs. For what soeuer is perceiued by man, that is done either with minde,

or with sense, or with both together. Now God (to the intent we may be assured of our saluatio) setteth his word before the minde, and an outward signe before the sense, & leaueth nothing vndon which he thinketh may turn to our saluatio. And after this sort is God wont to instruct man of his wil.

This foundation being layde, it is easie to be understood what maner a signe that carnall and visible circumcision is: so that we set before vs the worde wherevnto this signe is added. For the signe is nothing else than a certeine effectuell assurance and lawfull sealing vp of the promise.

What then is the word wherunto circumcision is added? The Lord in the .19. of Genesis promisseth that he wil be the God of Abraham, and of his seed: he requirerh of Abraham, that he should beleeue this promise. He commaundeth him to walke before him, & to be perfect: that is to say, to prefer the obedience of him before all thinges, and to keepe sayth and a good conscience. Vnto this promise & couenat betwixt them, God him self added outward circumcision, to the intent that there shoulde be in Abrahams flesh, a witness of the couenat betwene God and Abraham. For the Lord saith: This is the couenat that thou shalt obserue betwene mee & thee, and thy seed after thee. Every male childe among you shall be Circumcised, & ye shall cut of the foreskin of your priuities, that it may be a signe betwixt mee and you, &c.

Now see here how the promise goeth before, and the commaundment of the signe foloweth after: how the sign is prescribed, & the beleeve of the promise exacted, according to the forme of the couenat. Whereupon it is gathered, that there are foure thinges in circumcision. What is to wit, the promise, the commaundment of God, the visible signe, and the beleeve of the promise, which the promise requireth of necessitie. And these foure thinges are to be looked vnto in Circumcision, which must be included in the definition thereof in this wise. The circumcision of the flesh commaunded by god, is a cutting off of the foreskin of a mannes priuities, wherby God confir-
meth

C. y.

On New yeeres day.

meth his couenant made with man, & man on the other side
beeing warrated by this record of gods fauor, raiseeth by him
self with liuely faith. Therfore dooth Paule in the iij. too the
Romaines call circumcision, the seale of the righteousness that
is by faith. For it is (as it were) an outward sealing vp of y
promise of Gods free fauour. For the same cause Stephen in
the actes of the Apostles termeth Circumcision by the name
of a Testament. Then for as muche as the promise goeth of
necessitie before, & faith foloweth after whiche hathe an eye
too the promise: the couenant runneth indifferently on both
sides. Circumcision is on the partie of God that promiseth, &
on the partie of man that receyueth the promised grace by
faith: which faith of the promise is confirmed by an outward
signe. And this is the true meaning of Circumcision. Nowe
are two other things of necessitie too be added. The one is,
why the Lords wil was to haue that signe in the member of
generation. The other is, why the same continueth not now
also, seeing the promise is euerlasting.

The cutting of the foreskin of that member whiche is the
instrument of generation, signifieth first, that our whole na-
ture, (as it issueth fro Adam,) is altogethер corrupted. Se-
condly it signifieth, that the same is too be shredde and cut
of. For flesh & bloud cannot enter into the kingdome of hea-
uen. Thirldy it signifieth, that the promised seed should come
whiche should bring a new birthe, wherein men should be
borne the childzen of God. And so if yee looke vpon the gene-
rall reason of Circumcision: it is a testimonie and sealing vp
of grace. If yee looke vpon the meaning: it is a mark wherby
wee are put in minde of our nature, whiche is corrupted and
too be clensted. If yee look vpon the outward societie or felow-
ship of men: it is a badge or cognizance, wherby the Church
is discerned from heathenish assemblies.

But why continueth not Circumcision stil now also, sith
the promise is not yet ceased? Because that by Circumcision
was signified that one thing was too be performed which is
now

now performed, namely the sēde of the woman, which is
Christ our Lorde borne of the most pure blood of the virgin.
Wherefore albeit that the thing it selfe which was promised
do continue; yet Circumcision the signe therof is chaunged
into Baptism: that like as Circumcision was a figure of
Christ to come: so Baptism is a witnesse that he is come. He
therefore that will still bee circumcised, looketh for Christ to
come, and belaueth not that he is come already.

By these things which I haue nowe spoken of Circumci-
sion, it is easie to iudge what is the meāting of the Sacra-
mentes, as well of the newe Testament as of the olde. For
like as in Circumcision there were foure things, viz. promis,
commandement of the signe, the vse of the signe, and the
belāse of the promis: So in the meāting of euery sacramēt,
the same things must of necessitie make: namely that a gods-
ly Sacrament bee a visible signe commanded and ordained
by God; wherby like as God beareth recorde of his promis
vnto men: so man accepting the signe, doth on the other side
professe his faith towards God, and confirmeth the same
with the vse of the signe and by thinking vpon it. Now bee it
in euery signe, the singular likelinese of the signes vnto the
thing signified by them, is to bee considered. For example:
the likelinese of water in Baptism vnto the thing signified
therby, is this. Like as water washeth a mā outwardly frō
outward filth: so the blood of Christ washeth our consciences
inwardly frō deadly works. And so of all other sacraments.

But why was Christ circumcised, seeing he is exemp-
ted from the number of sinners? This doth I haile expound
to the Galathians, when he sayth: when the fulnesse of time
was come, God sent his sonne borne of a woman made sub-
iect to the Lawe, that he might redēme those that were vnder
the Lawe. Wherefore as he was borne for vs, so also
was he circumcised for vs. Neither was it his wil to abolish
circumcision, before he had made his perfect sacrifice vpon the
altare of the Crosse: by which doing, he bare witnesse that
C.ij. Circum-

On Newe yeeres day.

Circumcision was a sacrament ordeyned by God.

Now are a few things to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit and not by hand, which is signified by the outward Circumcision, as a thing inuisible by a thing visible. Of this the Lord giueth commaundement in the tenth of Deuteronomy. Cut of the foreskin of your harts, and harden not your necks any more. But in the third to the Phillippians Paule most plainly of al defineth this spirituall Circumcision, where he saith: we are the Circumcision which worship God in spirit and boast of Christ, and put not our trust in flesh. In these wordes of Paule, two things are to be considered. The cause and the effect, or the actiue Circumcision, and the passiue Circumcision. The cause is Christ himselfe: and consequently the actiue Circumcision, is that whereby the sonne of God cutteth of, whatsoeuer sinne and cursednesse is in vs: which Circumcision is felt in all the godly sort of all ages. The effect or passiue circumcision, is that whereby the regenerate sorte doe daily more and more cutte of the relikes of sinne, and giue themselues to newnesse of life, shedding of all vices as much as may be. But Paule in most godly order distributeth the effectes, & maketh three sortes of them. One is that we worship God in spirit: another is that we boast in Christ: The third is that we cast away the trust in flesh, by denying our selues. The effect that is set last in place, is the first in order of consequence, next which foloweth the second, and lastly that which was set in the first place.

Therefore we must circumsise all our members as wel inward as outward. Inward, as the mind, the hart, the will. The mind is to be circumsised by casting away of erreure, and by getting the true knowledge of God. From the heart must all sinful thoughts be cut of. The wil must be circumsised, by conuerting vnto God. The outward, such as are the eares, the eyes, the lippes, the nose, &c. So as now they may

no

no moze yelde obedience vnto corrupted nature, but obey the spirit of regeneration.

¶ Of the second.

Childzen were wont to haue their names giuen them in their Circumcision, as they haue them now giuen them in their baptism. Then too the entent they might bee witness of their circumcision, and now too the intent they may bee signes of the baptism bestowed vpon them. And therfore as often as wee hear our selues named, wee must call to minde the couenant that wee haue made with God in our baptism. And so after the maner of other childezen, Christs name was giuen him in his baptism, and hee was called Iesus.

Names were wont to bee giuen too childezen, either at the pleasure of men: and that was sometimes by meanes of kindred and aliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection: or at the commaundement of God: and that not without some representation of a thing eyther past or to come. For God who cannot bee deceyued, doth not giue names too things without cause why.

Why then was the Sonne of the virgin named Iesus? For the office sake which he should haue in the worlde. For thus sayth the Angel by the commaundement of God in the firste of Mathew. Thou shalt call his name Iesus, bycause hee shall deliuer his people from their sinnes. For Iesus is as much too say, as, Saviour. The Angel added the kinde of saluation, namely from sinne: and so consequentlly from death, damnation, Gods wrath and hel. Wherevpon it must needes folowe that hee pacifieth the Father, restoreth the Image of God, and rewardeth the beleeuers with eternal life. For all these things are ioyned with forgiveness of sinne. Now hee it too the intent wee may more certainlye keepe in minde the vse of this name Iesus, I wil reduce it into foure respectes.

C. iij.

The

On Newe yceres day.

The first is, that it putteth vs in minde, that wee are for-
lozne if it were not for this Iesus, that is to say, this Sau-
our. And therfore it putteth vs in minde of our sinne, and of
repentance.

The second is, that it pointeth vs to the fountaine of sal-
uation. For hee that wil bee saued, must needs draw out of
this wel. And so wee are admonished therby to beleue vpon
this Sauour.

The third is, that it is our comfort ageinst dispair, ageinst
the greatnesse of sinne, ageinst repining, ageinst particulari-
tie, and ageinst the power & strength of the Deuil. And here
vpon groweth the ground or establishment of faith.

The fourth is, that it putteth vs in mind of obedience and
thankfulnesse, that throughe our owne default wee fall not
from the saluation purchased for vs by Christ, to whom bee
glozy for euer and euer. Amen.

The Gospell on the day of Epiphanie.

commonly called Twelfth day.

¶ The Gospell. Math. ij.



Hen Iesus vvas borne in Bethleem a Cittie of
Ievvrye, in the time of Herode the King: Be-
holde there came wise men from the East too
Hierusalem, saying: vwhere is hee that is borne
King of the Ievves? For vve haue seene his
Starre in the East, and are come too vvoorship
him. VVhen Herode the King had heard these things, hee vvas
troubled and all the Citie of Hierusalem vvith him. And vvhen
hee had gathered all the cheefe Preefts and Scribes of the peo-
ple toogethier, hee demaunded of them vwhere Christe shoulde
bee borne. And they sayed vntoo him: at Bethleem in Ievvrie.
For thus it is vvritten by the Prophete. And thou Bethleem in
the land of Ievvry, art not the least among the Princes of Iuda:
for out of thee shall come too mee the Captaine that shall go-
uerne

uerne my people Israel. Then Herod (vwhen he had priuily called the vwise men) enquired of them diligently vwhat time the Starre appeered:& he bad them go to Bethleem, and sayd: Go your vway thither,& search diligently for the child. And vwhen yee haue found him,bring me vvoord ageyn, that I may come & vvorship him also. VVhē they had heard the King, they departed: and loe, the Starre vvliche they savv in the East, vvent before them til it came and stooode oner the place vvherein the Childe vvas. VVhen they savv the Starre, they vv ere exceeding glad, and vvent intoo the house, & found the Childe vvith Mary his moothe, and fel dovvn flat, and vvorshipped him, and opened their treasures, and offered vntoo him giftes: Golde Frankincense, and Mirre. And after they vv ere vv arned of God in sleep (that they should not go ageyn too Herode) they returned intoo their ovne countrie another vvay.

The exposition of the text.



His feast is called in the Churche, the Epiphanie of the Lorde, that is too saye, the appēring of the Lorde. For after that the feastes of the comming and birth of the Lorde were celebrated by the Churche, it seemed good vnto the holy Fathers, too put too this feast also, that they might instruct the Churche of the sundry sortes of the Lords appēring in the fleshe. And they alledge foure reasons why they call this feast Epiphanie. Whereof the first is, that as this day Christ appēred too the wise men that sought him by the leading of a Starre. The seconde is, for that as vpon this day nine and twentie yēeres after his birth, his glorie appēred in Baptisme by the witnesse of the father speaking frō heauen in this wise: This is my beloued sonne: and by the visibler appēring of the holy Ghoste vpon him. The thirde is, for that the same day twelue moneth after his baptism, his glorie appēred at the mariage, by turning water into wine. The fourth is, for that in the xxxi.

C. b.

yēere

On Twelfth day.

yeere of his age, his glorie appeared ageyne in feeding five thousande men with seuen loues of bread. All these apperings make too this end, both too proue Christ too be the true Messias and sauior of them that beleue in him, & too stablisch assured faith in vs, that wee should certainly assure oure selues too obtaine saluation thzough him. And thus muche concerning the cause of the feast. Now let vs go in hande with the Gospell it selfe, whiche conteyneth the storie of the firste kinde of Christles apperings: namely howe hee appeared too the wise men, that is too say, too the Heathen, too the intente we may know that Christe with his benefits belongeth also too the Heathen. The summe of the exposition of this Gospell, is that the wise men came too Hierusalem too seeke the new borne King: and that when they found him not there, they kept on their way, folowing the guidance of the Starre which went befoze them, til they came in Bethleem, where they finding the Childe, honozed him, and offered him gifts. After the doing whereof, at the warning of God they returned into their cuntrie by another way. In this Gospell wee wil intreat of two places: whiche are.

- 1 The storie with his circumstances and lessons whiche are many.
- 2 The vse of the storie, and the spirituall signification of the wise mens offerings.

Of the first.

MAny are the circumstances of this presēt story of which euery one conteyneth peculiar doctrines and instructions. When Christe was borne in Bethleem in the time of Herode, the wise men came from the East too worship the new borne king. Hære come three things too bee weyed. The time, the state of the wise men, and the ende for whiche they came.

The time is expressed, when it is sayde, in the time of Herode. For the Scepter had ceased from Iuda, (and according

dyng too the Prophecies) Chryste was too bē bozne. Thys conferring of the prophecies concerning the birth of Chryst and the tyme wherein hē was bozne, as it consuteth the Jewes which looke for him still too come : so it confirmeth the fpaythe of the godly, that they may assure them selues, that this same whome the wise men seeke, is the verie Messias. The second is, the state of the wise men, that they were not of the Jewes, but of the Gentiles. Wherby wē learne that this new king bozne in Bethleem, pertaineth also too the Gentiles, who by the example of the wise men, are admonished too sake and too worshop Chryst.

Moreover, these wise men were called Magi : by which terme is signified the excellencie of their dignitie and office. For Magus is an Hebzeue word, and taketh his name of considering and teaching : Which two things pertained chiefly too Kings and Prælates : whereupon the *Persians* called their kyngs and Prælates, Magi. What are wē taught hereby ? Chryst lyeth in the maunger despised of his owne people : and the Magies being Heathen men bozne, come too worshop him. Whereby is signified, that although Chrystes kingdome bē not of the worlde : yet is it a mightie and glorious kingdome, or rather a heauenly kingdome, which many shall acknowledge, and not bē offended at the base countenance thereof too the outward shew in the worlde.

The second circumstance is, that the wyse men come too Hierusalem, and there seeke for Chryst that was newly bozne. The Jewes which had the bookes of the Prophets in their handes, and unto whome the worde of God was committed, stode still carelesse and neuer sought for Chryst. And in y mean while, those sought him who (by their iudgement) pertained not too the Church. But where sought they him ? In the princely citie Hierusalem. Whither when they came & heard nothing of this king, their faith was not a little shaken : but yet neuerthelesse they raysed vp them selues by the signe. For they sayd : We haue sene hys starre, Doubtless

On Twelfth day.

lesse they had learned out of the Reliques of Daniels schoole, that when Chryst should bee borne, then should such a starre shew the time that hee was borne.

The thirde circumstance is to bee considered with heede: for it sheweth what maner a King Chryste is. For as the maunger in which he lay, argueth that his kingdome is not of this world: so the starre appearyng from heauen, declareth him to bee a heauenly King. And like as the Maunger sheweth him to bee base in the sight of the worlde: even so the Starre setteth out the maiestie of his kyngdome for vs to beholde, to the furtherance of our faith, least he should become despisable vnto vs through the lewd and malicious disdain of his owne countrey folke, which continuing still in their ignorance, doe persecute Chryst vnto this day.

Some men demaunde here what maner a Starre that was: And diuers men deeme diuersly. But thys is manifest: that it differeth in three properties from other continuing starres: that is to say, in place, in mouyng, & in brightnesse. In place, for that it was the lowest parte of the aire: for otherwise it coulde not haue shewed the direkte way to them that trauailed by it. In mouyng: for that it moued not circlewise, but went right forwarde, as a guide of the way, none otherwyse than the cloude and pillar of fire went before the people of Israell at their goyng out of Egypt. The brightnesse of it maketh a difference also, because other starres shine onely by night: but this gaue light euen in the broad day. It was not therefore a naturall and continuing starre, suche as are in the skye. What then? Was it a Comet or blazing starre? It appeareth that it was like a comet: but out of doubt it was an Angel of God, as Epiphanius testifieth. For he appeared in the shape of a starre, both to shewe that Chrystes kingdome is heauenly, and to open Chryste the true starre and cresset, who alonly bringeth man out of the kingdome of darknesse into his owne glorious kingdom by holding out before hym the cresset of his worde, and by
light

lightning mē's harts wth his spirit. In cōsideratiō wherof Zacharie calleth chriſt y^e riſer frō on high, & the lightner of ſuch as ſit in the ſhadow of death. And John: He was y^e true light that lightneth euery man whiche commeth into this world.

The fourth circumſtance is of Herode, and all the citie of Hieruſalem. Herode vvas troubled, and all Hieruſalem wvith him. Herode feared leſt the kingdome ſhould bē transferred from him vnto the new bozne king. For hē vnderſtoode not that Chriſtes kingdome ſhould bē heauenly, and not of this world; in whiche reſpect the church ſingeth: O enemy Herode, wherefore feareſt thou: the king that giueth power to reigne in heauen, of worldly kingdome dothe not men bē reue. The vnthankleſſe and ſluggiſhneſſe of the people of Hieruſalem is noted, who bēing broken wvith wterineſſe of euils, had caſt of the hope of the redemption and ſaluatiō that was promiſed them. They had leuer to liue in bondage wvith wicked Herode, than to receiue their new king, that brought them euerlaſting frēdome. But ſuche is the corrupted nature of men, that they iudge it better for to kēp ſtill ſome quietneſſe of the fleſhe, than wvith any perill to receiue Chriſte the authour of ſaluatiō.

The fifth containeth the counſel of Herode & the Prieſts togiſther, wvith the prophecy of Micheas the prophet. Herode bēing otherwiſe a deſpiſer of religion and of the prophecies, is now troubled, & maketh inquiſitiō where Chriſte ſhould bē bozne. For as ſoone as hē heard the demaund of the wiſe men, by and by he coniectureth, that that king of whom they enquire, was the Meſſias promiſed in old time by God. But what do the Prieſtes? Although they anſwere ſincerely out of the ſcripture, bringing abrode the teſtimonie of Micheas: yet notwithstanding they afterward like madde men bend them ſelues wvith might and maine ageinſt the ſcripture. For the vngodly make much of the ſcripture, as long as it ſeemeth not to bē againſt their affections. But when it accuſeth them of ſinne, when it cutteth their combes, when it ſetteth

On Twelfth day.

setteth death and dampnation befoze their eyes, and finally when it attempteth any thing agcinst enured manners, doctrine, and traditions : then by and by the vngodly fret at it : then is Chyisle no more acknowledged : then is he called a rayler. Our Papists now a dayes doo with vs confesse, that Chyisle the onely begotten sonne of GOD tooke vpon him the nature of manne, and that hee is one entier person consisting of two distinct natures. But if wee come once too Chyisles office, and auouch him too hee the only Iesus, and the only Chyist, the only Sauour, the only high Priest & intercessor, & that no man can be saued, but he y is iustified thzough the only faith in him : Then they chafe, because their manners, doctrine and traditions, can not stande with this office of Chyist. And therfoze they partly corrupt the scriptures, and partly reiect them, and persecute with fire and sword suche as teach Chyist sincerely & purely, like the Scribes & Priestes, who heere at the firste with Simeon and Anne, haue answered sincerely : and afterwards like mad folkes haue cast of the faith of Chyisle, and persecuted him by their ministers. And so it is not inough, that the Papists agree with the pure Doctours in the first principles : but they ought too haue a constant agreement with them in the whole foundation, and in all the articles of the faith. Let vs not then serche the Scripture too our destruction, like as Herode did : neyther let vs looke vpon it negligently, as the Scribes and Phariseys did, w^ho doo in deed shew a way, howbeit suche a way as they them selues walke not in : wherein they are like too the shipwrightes that made the Arke of Noe, and yet perished them selues when they had done. But Iace and his house olde was saued, as the wise men are saued heere, where as the Scribes and Priestes doo perishe. But let vs searche the Scripture with Simeon and Anne, Mary, and others, who therby atteyned saluation.

Now let vs in few wordes peruse the prophetic of Michas. For thus hee sayeth : And thou Bethleem of the lande of Iuda,

Juda, art not the least among the princes of Iuda. For out of thee shall come the captayne that shall feede my people Israel, and the fourth comynge of hym are from the beginning from the dayes of euerlastyngnesse. This testimonie of Micheas teacheth many thyngs concernyng Chryste. Firste, it poynteth out the place of his birth. Secondly, it sheweth his office, which is to play the gouerner in Israel, to feede his people. Thirdly, it sheweth his incarnation, wherby hee was bozne a very man. For when he sayth from the beginnyng: he sheweth Chrystes incarnation, who was promised from the beginning of the worlde, that in hys tyme hee should be bozne after the fleshe. Fourthly, when he sayeth from the dayes of Euerlastyngnesse: he signifieth the nature of hys Godhead, wherby he was before the creation of the worlde. Fifthly he sheweth, that he is one person, consistyng of two natures. For when he sayth, his fourth comynge: this word of the plurall number pertaineth to the natures both of his Godhead and of his manhood. And the word (hym) being of the singular numbze, doth couertly declare the vnitie of the person. And so we see how the prophet hath ioyned together the chiefe Articles of our faith, which are vttered by others more at large.

The sixthe circumstance is of Herodes wyllynesse: who when hee thought hee had dealt moste wysely, played most the foole. For ther is no wisdom, there is no wyllynesse, there is no counsel against the lord. He calleth the wise men vnto him priuily, as though he hadde loued the newe bozne kyng as they dyd: hee enquireth the tyme of the apparyng of the starre, as though he had ment to be more assured of the Messias thereby: hee wylleth them that when they had founde the chylde, they shoulde byng hym worde, as though he hadde bin mynded to worship hym as well as they. See howe sore the fore Herode sweateth here. But as for the counsell which was chiefe in this behalfe, neither hee nor the Jewes folloved. If for honoꝝ sake he had
sent

On Twelfth day.

sent some of his seruants with the wise men too wayt vpon them thither, it had bene a very easie matter too haue founde the chylde. But God sotted them in theyr owne deuises. At this day (yea many yeres toogether) the Papists haue sought too destroy the true religion. But God made them such fooles in their owne deuises, that they haue not ben able too destroy so much as that one man Luther. Whereby wee may learne, that God is the keeper of his church, and confoundeth the deuises of the vngodly, according too the first Psalm.

The. viij. circumstance is of the offerings of the wise men, who hauing found Chryst, offered gifts too him as king of the Iewes, Gold, Frankincence, and Mirre: which surely were such giftes as that land had great store of. Whereby wee may learne two things. The one is, that wee which doe homage vntoo Chryst, ought too bestow somwhat of our substance too the maintenaunce of the ministerie. The other is of Gods prouidence: who by this gift (as it were with conduct money,) prouided befoze hand for the new borne babe & his parents, against they should starue the Countrey: whereby wee may learne, that God will not forsake his Church.

The. iij. circumstance is, that the wise men being warned in their sleepe, returned into their countrey by an other way. By which deede both Herode was beguiled, and also God declareth, that he hath care of his people, even when they be in sleepe.

Of the second.

Every one of the circumstances of this storie, doe minister some kinde of Doctrine too the Church, as wee haue seene. And now as appertaining too the generall vse thereof, wee may learne two things of the wise men. Whereof the first is too seeke Chryst by the guiding of the starre. The other is too offer giftes vntoo Chryst when wee haue found him. Wee followe the guidance of the starre with them, when wee set befoze vs the onely word of God, too be a lanterne too our feete,

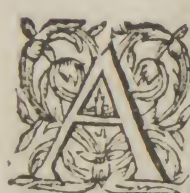
On Twelfth day.

41

saete, and seeke him in his word: And when we haue found
Chryst, we offer presents to him, as the wisemen did: Gold
Frankinsence and Myrrhe. When we yeld vnto him gold,
that is to say, a pure faith and a chaste life: Frankincense,
that is to say, Confession, Inuocation, and thanksgyving:
Myrrhe, that is to say, patience vnder the Crosse, and in af-
fliction. Furthermoze vnto Mary (that is to say, the Chur-
che of Chryste and the ministerie of the worde: and vnto
Ioseph, that is to say, vnto those that bee the cheefe rulers
of the Church) we must offer gifts, that is to wit, we must
further the ministry with all our power and abilities, that
the church may bee in as good state as may bee in this world,
through Chryst Iesus our Lorde, to whome bee glorie for
euer. So bee it.

The first Sunday after Epiphany.

The Gospell. Luke. 9.



ND vhen Iesus vvas twelue yeere olde, they
vvent vp too Hierusalem, after the custome
of the feast. And vhen they had fulfilled the
dayes: as they returned home, the chylde Ie-
sus aboade styll in Hierusalem, vnknoovving
too hys father and mother, for they supposed
he had bin in their companie, and therefore came a days iour-
ney and soughte hym among their kynsfolke and acquain-
taunce. And vhen they founde hym not, they vvent backe
ageyn too Hierusalem and soughte hym. And it fortun-
ed after three dayes, that they found him in the temple, sitting in
in the middes of the Doctours, bothe heering them, and po-
sing them. And all that herd him, maruelled at his vnderstan-
ding and ansvvers. And vhen they sawe him, they vvere asto-
nied: And his mother sayd vntoo hym: Son, vwhy hast thou
thus delt vvith vs: Behold, thy father and I haue soughte thee

F. j.

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j. Sunday after Epiphanie.

fororving. And he sayde vnto the : How is it that yee sought mee? vvisst yee not that I must go about my fathers businesse? And they vnderstood not that saying that he spake too them. And he vvent vwith them and came too Nazareth, and vvas obedient too them. But his mooother kept all this saying in hir hart. And Iesus encreased in vvisdome and age : and in fauour vwith God and men.

The exposition of the text.

This text is part of the storie of Chzistes doings, & it conterneth what he did the .xj. yēere of his age: that is, that he gaue as it were a certain tast of his vocation, by disputing & reasoning with the Doctors of the law. But what y^e Lord did from the time that he was offered in the temple, vnto the .xj. yēere of his age: & what he did from the sayde .xj. yēere vnto almost the .xxx. yēere of his age: the holy scriptures make no mention at all. And therefore it behoueth vs not too know it. For it is ynough for vs too know these things which it was Gods will too vtter, as the which do instruct vs in the knowledge of God, & in true godlinesse. Wherefore leauing those things which idle monkes haue wrytten, concerning the infancie and childhoode of Chzist, we will expounde this present gospel, according to the grace which the Lord shall giue me.

Now the summe of this storie is this. Chzist being twelue yēeres old, goth with his parents too Hierusalē at the feast of Easter. Who beeing lost in returning homeward, is sought for & founde among the doctors: and beeing blamed by his parents, he defendeth himself by the commaundement of their superiour, namely of god, that it behoued him too go about his businesse: and so he went away with them, was obedient too them, profited in wisdom, and grew in age and fauour with God and men. Whereof are foure poyntes.

1 The example of Mary, Ioseph, & Chzist goyng too Hierusalē is set before vs.

2 The

j. Sunday after Epiphanie.

42

- 2 The trial of Mary & Ioseph by y^e losse of the child Iesus.
- 3 The care and duetie of parents toward their children, the obedience of children on the other side towardes their parents.
- 4 The growing of Chryst in wisdome, age, and fauour.

¶ Of the first.

ANd vvhhen he vvas twelue yeres old, they vvent vp to Hierusalem, after the custome of the feast. Where first of all I must warne you of certeine things concerning the feasts of the Iewes, And afterwarde, the example of Ioseph, Mary, and the childe, is to bee looked vpon. God in the olde Testament ordeined many and sundry feastes, too put his people in mind of his benefites bestowed vppon them, too instructe the rude, and too keepe them all in the true worshipping of God. Yet were not al feasts a like solemne. Dayly were sacrifices made both moorning and euening. Euery weeke they seuenth day was kept holy. Euery moneth had his peculiar feast. Moreouer thre solemne feasts were kept euery yere.

Day by day moorning and euening were oblations made, in remembraunce of the euerlasting worshippinge due vnto God. The godly added praiers ther vnto, calling too minde y^e promise of the s^ade of whiche they fastned their eyes by faith in all their oblations. In place herof, the churche hath substituted moorning prayer and euening prayer.

Also euery seuenth day of the weeke, was celebrated the memoriall of y^e creation of thyngs, with sacrifices & thanksgyuyng added therevnto. In place wherof, the Church hath substituted the first day of the weeke in memoriall of the second creation, that is too say, of regeneration, whiche is made by the Lords resurrection that hapned the firste day of the weeke: and therfore of the Apostolike Churche, this day is called the Lords day.

Euery moneth in the beginning of the moneth, that is, in the newe Moone, a feast was kepte in memoriall of p^eseruation.

f. y.

seruation.

j. Sunday after Epiphanie.

seruation. For it was Gods will, that as often as they saw the moone keepe hir accustomed motions in gyuyng lyghte, they should render thanks vnto God for the whole benefite of his gouernement: And therfore ordeined hee this feast of *Iewe Moones*. Although the Christians bee not bounde to this feast: yet notwithstanding it becometh vs to bee no lesse thankful to God, than the godly Iewes were.

Euery yere they had three solemne feastes, which are the *Passeouer*, the *Pentecost*, & the feast of *Tabernacles*. The feast of the *Passeouer* or *Easter*, was instituted in remembrance of the deliuerance from bondage of the Egyptians. *Pentecost*, which wee call *Whitsontide*, in remembrance of the lawe giuen in mount *Zina*. The feast of the *Tabernacles* in remembrance of the dwelling of the Israelites in the wilderness fortie yeres in Tents: that by this ceremony they might call to mynde the whole benefite of their deliuerance out of Egypt. In steede of these three Iewish feasts, & the Church hath substituted *Easter*, in remembrance of the *Lordes Resurrection*: who hath deliuered vs from the bondage of the deuyll. *Whitsontide*, in remembrance of the confirmation of the Gospel, by sendyng the Holy Ghost in a visible shape, and by the wonderfull gyftes of Tungs, and the *Wythe* of the *Lorde* (commonly called *Christmas*) in remembrance of *Chryst*, giuen and deliuered vnto vs.

Besides thys, in those three solemne and yerelely feasts, al that were of male kinde, were bound by the law of *Moyles* to come to *Ierusalem*. Vnto whiche law *Ioseph*, and the chylde *Iesus* too here submit themselves, as well to satisfie the law, as also (by their exaple) to stirre vs up, to reuerence the ministerie and godly ceremonies, which it becometh the godly to obserue, because they are a certayne scholemaystershype and Discipline profitable to preserve Religion.

Howbeit there is a difference to be put betwene the Ceremonies instituted by the authoritie of God, and those that

that are instituted but for grauitie and orders sake. To the keeping of the one, wee are bound by gods law. For Chryſt requireth of vs, that wee shoulde be every one of vs once baptized, that we shoulde oftentimes be partakers of his holy Supper; and that wee continually heere his word. But mens Ceremonies binde not in suche wise: so as stubborneſſe, contempt, and offence be away.

Therefore like as in this place wee heere, that Mary, Joseph, and the child Iesus did with singular reuerence obserue the feastes and Ceremonies of the Iewes: so let vs learne to set much by by our ceremonies, and to be at them with a good will, and by our good example to allure others to obedience and godlyneſſe.

Of the second.

AND vwhen they had fulfilled the dayes: as they returned home, the chylde taryed behinde at Hierusalem. &c.

Here the Euangiliſt beginneth to describe the triall of Mary and Joseph. In which triall there be .iiij. circumstances to be weyed. The first reciteth certain occasions of this triall. The seconde describeth the triall it selfe, and the crosse of Joseph and Marie. The third declareth the doing of them in this triall. The fourth containeth comfort.

The first occasion is shewed in these wordes. The chylde Iesus taryed behind in Ierusalem. Wherefore (wilt thou say) did he not make his parentes priue to it? Firſte, that he might doe them to vnderſtande, howe he was not the sonne of Marie only, but of GOD also, which is more: and therefore he had not so great regard of the parent his mother as of his euerlaſting father. Secondly, that by his owne example he might teache children, that the aduise of their parents is not to be waited for, where obedience to be performed to God is in hande. For there is more due vnto God, than to father and mother. Thirdly, hee might admoniſh his parents of greater diligence: yea and al that haue children to be more diligent & heedfull in keeping & pawning

J. ij.

02

j. Sunday after Epiphanie.

or gage that is put into theyr hand by God. Fourthly, that Mary and Ioseph themselues being warned by this chastising discipline, should earnestly beethinke themselues, what manner of ones they were of their own nature: that is to say, that they were slothfull & negligēt, and not discharging their ducie in all poynts.

The seconde occasion is shewed when it is saide: And his parents knew not therof. Here the negligence of Iesus parents is blamed openly, which negligence was no lyght sin, and therfore it became no small crosse in the Virgins hart. For she felt hir harte touched with a pyce of the sword, wherof saint Simeon made mention the twelfth yere before. She thought in hir selfe that so greate a treasure was committed to hir of God to the intent she should looke wel to it: & she compared hir miserie to the miserie of Cue. For lyke as she being seduced by the Deuill, did cast away mankinde: so the virgin thought, that she by hir negligence, had lost the Sauour that was promised to the worlde.

The third occasion of this triall & crosse is shewed, where it is sayd: thinking he had bin among the companie: For of negligence springeth error.

Yet foloweth there an other harder triall and Crosse. They seeke for Iesus whole thre dayes, and fynde him not. He is lost and not founde ageine among his kinsfolke: surely a greuous crosse. He is lost, and not found among theyr acquaintance: this is a greuouser crosse. He is sought thre dayes, and not founde at all: this is the greuouslest Crosse of all.

But what doth that most pensive creature Ioseph, & that most sorrowful virgin Mary in this most bitter crosse? They come back agein to Hierusalem, and entryng in into the temple, they fynde him whom they had lost, sitting among the Doctors in disputing. Here againe they conceiue comfort, and are deliuered as it were out of the darknesse of hell, as soone as they sawe the chyld Iesus.

These

These things are written for our learning and comforte. For euen in likewise happeneth it vnto vs in our triall and crosse: we lose our most precious treasure Chryst. By what occasion: by negligence. We heere not his word, we cal not vpon him, we seldom vse the sacrament of his supper, and finally, we occupie our selues in no exercises of godlynesse. Vpon this negligence ensueth error. For we slippe out of one sin into another, & out of one heresie into another. Out of these at length springeth an euill conscience, which bringeth forth despaire. What is to be done in these miseries? Chryst is to be soughte. He alone is able to remedie these mischaunces. But where I pray you is he to be sought? among our kinned and aquaintaunce? No, not so. Where then? In the holy citie Hierusalem, that is to say, in the churche. Among whome? among them that haue the word. When thou hast heere found Chryst whom thou hadst lost, thou must keepe hym by faith, by calling vpon him, and by holy conuersation, least he forsake thee againe, and so thou perishest by the losse of Chryst, as Judas did.

Of the third.

Because the doing of Joseph & Marie, putteth vs in minde of the care and dutifulnesse of parents towards their children: and in likewise the doing of the childe Iesus, admonisheth vs of the dutie of children, and of their obedience towards their parents: I will therfore speake of them bothe, howbeit somewhat briefly, because y same thing is wont to be taught moze exactly in the Catechisme.

Therfore on the parents behalfe, I thinke these admonishments ensuing to be necessarie.

First let parents beare in minde, that the cause why they bring forth children, is y their children should be Citizens of the Churche, and that they shoulde togyther with them worshyp God, and that whesoeuer theselues shal fal a sleepe in the Lorde, they may leaue worshyppers of God in theyr

ff. iij.

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j. Sunday after Epiphany.

roomes. I would God there were many that would thinke thus earnestly.

Besides this, let them perswade themselves, that al their laboure is losse, but if they bring vp their children in the feare of God, & oftentimes call vpon Gods helpe, against so many snares which the diuel layeth for the tender age. **W**hich here many complain of the disobedience of their children: but they marke not that they are punished by God, for that they would make their children good without the blessing of the Lord, which they seldome call for in good earnest.

Thirdly let them consider how noble a thyng a childe is, whom God himselfe hath shaped in his mothers wombe, nourished, brought forth into the light, and endued with body and soule, to the intent he should (as it were in a table) represent God his first paterne.

Fourthly, let them know, that these things are to be delt withall in order. Unto the body, nourishment, bringing vp, apparell, and sometime correction, that they may kepe their children in awe. Unto the soule they owe doctrine: and that of two sorts, namely of Godlinesse & of ciuilitie. By the one they shall keepe a good conscience before God: by the other they shall obtaine a good report among men. For these are the two things that we must chiefly seeke after in this lyfe. Paule comprehendeth them both, when he sayth: *Pateres bring vp your children in nurture and awe of the Lord.*

Which is confirmed by the deede of Tobias, who instructing his sonne sayth: All the dayes of thy life beare **G**OD in thy minde, and beware that thou consent not vnto sinne. Where first he commendeth vnto his son the study of godlynesse: and secondly he chargeth him that he consent not to sinne: that is, that he giue not eare to such as intice him to sinne. And so he requireth of his sonne, a certeine holy ciuilitie.

Last of all, let parents consider how many sinnes they commit and heape one vpon an other, which do not their dutie in bringing vp their children as they ought to do. First they
trans-

trāgrefte y law of nature, which telleth al men y their due-
tie is to bring vp their children godlily & honestly. Secondly
they sinne ageinst God: For they despise the commaunde-
ment and authoritie of God. For he commandeth that chil-
dren should bē brought vp godlily and honestly: and he is a
despiser of GOD, that refuseth to do as he is commanded.
Thirde he offendeth ageinst his owne estimation. For gods
wil is, that parents should (after a sort) bē in his sted, so far
forth as perteyneth to outward discipline. But they make
small account of this dignitie, who neglect their dutie.

Upon these sinnes ensue many punishments both ghostly
and bodily, as well in the parents as in the children, yea and
in all the posteritie.

Now, what manner of duetie children owe to their parēts
the example of the child Iesus sheweth evidently: so that it
needeth not greatly to seeke precepts from elsewhere.

First he went vp to Hierusalem with his parents: wher-
by god childrē may lerne to worship god with their parēts,
and to loue holy meetings, and reuerently to bē present at
the Ceremonies of the Church.

Secondly he disputeth, demaundeth and hēreth. Hēreby
may our children lerne to demaund the things y they know
not, to dispute of things doutfull, and to harken to suche as
teach aright. For although Chryst disputed not of any thing
bicause he was in dout of it, nor demanded any thing bicause
he was ignorant of it, ne herked to thē bycause they could
teach him more rightly: Yet the example profiteth vs. Ther-
fore must godly children, at their cōming home, dispute with
their parents if they stand in dout of ought that they haue
heard, &c.

Furthermoze Chryst loseth his parents, his kinsfolk, and
his acquaintance, for the word of God. Hēreby may our chil-
dren also lerne, to set more by God, than by their carnal pa-
rents, and to haue the word of God in greater regarde, than
the bestes of their parents.

J. b.

Lastly,

j. Sunday after Epiphanie.

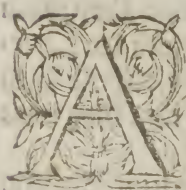
Lastly, Chryst returneth with his parents, & is obeyent vnto them. Herby our childzen may lerne to stand in awe of their parents, & to obey them in al things that are godly & honest. These vertues of childre, as they haue very large promises of good successe in this life: so the vices in childre which fight against these vertues, haue threathnings of most greuous punishments, which also extend themselves euen vnto their posteritie, For the offspring (for the most part) receiueth the vices of the auncitrie, as it were by inheritance.

¶ Of the fourth.

Because I haue spoken somewhat already of this. iij. place the. viij. day agoe, I will now speake not past a worde or two. Chryst in respect of his Godhead, did not grow in age, wisdom, and fauor: but in respect of his manhood, and bicause he tooke vpon him the very nature of man in deede: in it he grew in age, wisdom and fauoure. Whose example would God we could follow, y as we grow in yeres, so we might grow in wisdom and fauor, bothe with God and men. And that this may befall vnto vs, Chryste graunt vs, to whom be glozy worl without end. Amen.

The. ij. Sunday after Epiphany.

¶ The Gospell. John. ij.



And the third day there vvas a mariage in Cana, a citie of Galilee, and the moother of Iesus vvas there. And Iesus vvas called (and his Disciples) vnto the mariage. And vwhen the wine failed, the mother of Iesus sayde vnto him: they haue no vyne. Iesus saide vnto hir: vvoman, vvhat haue I too doo vvith thee? Myne houre is not yet come. His Moother sayd vnto the ministers: vvhatsoever he sayeth vnto you, doo it. And there vvere standing there. vj. vvaterpots of stone, after the maner of purifying of the Ievves, cōteyning ij. or

ij. Sunday after Epiphanie. 46

ij. or. iij. firkins a peece. Iesus sayd vnto them: fil the vvaterpots vvith vvater. And they filled them vp too the brim. And hee sayd vntoo them: dravv out novv, and beare vntoo the gouvernour of the feast: and they bare it. VVhen the ruler of the feast had tasted the vvater turned into vvine, and knevv not vvhen it vvas (but the ministers vvwhich drevv the vvater knevv) he called the Bridegrome, and sayd vnto him: Euery man at the beginning doth set forth good vvine, and vvhen men be droonk, then that vvwhich is vvorse: but thou hast kept the good vvine vntill novve. This beginning of myracles dyd Iesus in Cana of Galilee, and shevved his glorie: and his disciples beleued on him.

The exposition of the text.



His Gospell is a parte of the storie of Christ, wherein hee manifesteth his glorie at a Mariage. For by the miracle of wine, hee both vttereth his owne diuine nature, and gyueth an incling of his office, & signeth vp the truth of his doctrine as it were with some heuenlie Seale. His owne diuine nature hee declareth in this, that hee changeth the natures of things by his word: for at his commaundement the water becometh wine. His office hee sheweth, in that hee helpeth the needie when hee is sought vnto. The certein tie of his doctrine hee doth as it were seale with this miracle. For least any man should doubt of the certein tie of his doctrine which is heauenly, hee worketh a heauenly work, which beareth witnesse with his doctrine, whereby his Disciples are confirmed in his faith.

Now the places that we wil intreate of in this Sermon, are these foure.

- 1 Of the solemnitie of the Mariage.
- 2 Of the Mariage it selfe then finished and confirmed.
- 3 Of the present miracle, with the circumstances therof.
- 4 Of the examples of life that may be deriued fro y same.

¶ Of

j. Sunday after Epiphanie.

¶ Of the firste.

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With I entreat of mariage, I wil speake of these things in
order. First betwene what persons nature & godlynesse
alloweth mariage. Secondly what way those that will bee
man & wife must attēpt mariage. Thirdly what manner of
consent, & of whom it ought too bee. Fourthly why it is meete
that the assurance should bee made in the open assembly of
the Church. And fifthly what maner of feast ought too bee at
a mariage.

In the persons of folks that contract mariage, four things
are too be looked vntoo: namely kinred, aliance, religion, and
naturall strength, which are requisite in mariage. As tou-
ching kynred and aliance, they are to be kept from matching
in wedlock, which are within the degrees of kinred and al-
iance that is prohibited in Leviticus. Moreover, it is in no
wise lawfull too stayne the degrees prohibited by the ciuill
magistrate. And with what reuerence mariages ought too bee
made: the dād of Abraham and of other holy men, the prohi-
bition of Paule, and the perils (or rather the dreadfull falles)
of many doo declare. At such time as Abraham was about too
choose a wife for his sonne Isaac, he gaue commandement
too Elēzer the Steward of his house, that he should not take
vntoo his sonne, a wife of the daughters of the Cananites:
but that he should go too his own kinred, and frō thence take
a wife too his sonne Isaac. For Abraham knew how greate
mischief, diuersitie of religion breedeth in a houtholde. For
herebpon spring strife, blasphemies, and hinderance of wor-
shipping, and calling vpon God.

The prohibition of Paule is, that wee draw not the yoke
with the unbelieuing. Which thing is too be vnderstood, not
only of doctrine: but of all trade of life. He that toucheth pitch
(sayeth Salomon) shall bee defiled therewith. For it can not
bee but that he which keepeth cōpany with the vngodly, must
needes himself gather some infection therby.

Perils

ij. Sunday after Epiphanie. 47

Perilles and many horrible falles ensue vpon vnmete matches, witnesse therof is Salomon, who by keeping company with Heathen women, became an Idolater. Witnesse Achab, who through the counsell of wicked Jezabell became so mad, that he feared not to slea Gods Prophets, & at length fell headlong into eternal destruction: so much is a wicked woman able to do.

Adde hereto the bringing vp of children, which cannot be as it ought to be, when the parents are of sundry religions. For then shall the children become either altogether heathenish and despisers of all religion: or else hypocrites, who they shall not dare be acknowledged what they thinke, for feare either of the father or mother.

Fourthly it is required in persons that shall contract marriage, that the one beguile not the other, as when eyther by sicknesse or by coldnesse, the strength of any of the parties is consumed: or else that there be a default in nature, so as a man be not meete or sufficient to yelde the beneuolence of marriage.

As for the way that such as meane to be couples ought to take in making their marriage: Examples, godlinesse, & honestie do teache. For these three things together teach, that matches are not to be made vpon lightnesse, (as oftentimes they be) nor among cups, nor for lustfull liking. Abraham seeketh a wife for his sonne: the parents of Rebecca consent: Afterward the consent of the maide is sought: and so Isaac marieth hir to his wife. Jacob serueth Laban a long time: he breaketh with the friends of the mayde for marriage: and when he had gotten their good wil he winneth the chaste consent of the mayde. Godlinesse counsellet the same thing also. For as the fourth precept commandeth the parents to be honored: so meeneth it also, that this honor should be yeldded vnto parents, that they make the marriages of their children, & that the children should in this behalf attempt nothing with contempt of their parents. This also doth nature tel al men,

to

ij. Sunday after Epiphanie.

to the intent the match may bee honest, which cannot be ended or broken, but by death.

Now after that all things are in this wise lawfully attempted, then it behoueth to go nether to the matter: & mutual consent of the that contract, is to be heard, which must in no wise be constrained, but must be free: that neither part may iustly say he was compelled. For although it be according to right, to begin with the parents: yet it is not lawful for the parents to compel them whither they wil or no. For besides that constrained marriage is no marriage, this mischance ensueth thereupon, that in suche matches the matter seldome taketh good successe.

the Church.

Why it is convenient that the assurance should bee made openly in the assembly of the church, there bee foure causes. First, that those which are knit in wedlock, may know themselves to haue place in the Church. Secondly, that they which shalbe man and wife, may be instructed by the voice of the minister, in this entrance of theirs into wedlock.

Thirdly, that the Church may bee a witness of the assurance made betwene them, lest they might liue with offence vnto others, as if they were Lemans rather than married folkes. Fourthly that they may be openly helped with the Prayers of the Church, so as the marriage begun, may turn to Gods glory, their owne commoditie, and finally to the edifying of the whole Church, by their godly conuersation in holy marriage.

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Now remaineth somewhat to be spoken briefly concerning the marriage feast: wherein it is to be considered what behoueth to be there, and what to be away. In any wise there must be utterly excluded from Christian marriages: first Surfetting: secondly, Pride: thirdly, too much sumptuousness: fourthly, filthy and vnmanerly talke, suche as the talke of ribauldie minstrels is wont to be: and fifthly for flowing of godlinesse: namely that they followe not their feasting at suche time as deuine seruice shoulde be done in the

ij. Sunday after Epiphanie. 48

in the Church, whereby God is displeased, the neighbor offended, and occasion of falling is given too many. On the contrary part there must be present: first godlinesse: secondly, honest mirth: thirdly, holy talke: and fourthly, often wishing & God may prosper this his state with his blessing. For as we read, these things were customably used to be done in the mariages of the saints: and therefore God also hath with his goodness furthered such mariages.

Of the second.

Nowe that we haue noted certein things concerning mariage, I wil hereafter adde a few things of mariage finished and confirmed, and I wil do but two things. First I wil recite the finall causes of mariage. And afterward I wil shewe by what vertues, the societie of married folkes is made sweete and amiable.

All goodly folk know that the finall causes of mariage are foure. The first is, mutuall helpe: for when Salomon sayeth, wo is him that is alone, he meaneth that mutuall help and societie is needful, that we may the better and more quietly endure the miseries of this life. For this cause may old men marie, whose bodies are so withered that they can beget no children.

The second cause is procreation of children: for it is Gods will that mankinde should be maintained by this meanes. And therefore he sayd to our first parents: Encrease and multiply and fulfil the earth.

The third cause is, that every household might be as a church, in which the parents (as it were Prophets) are adorned with propheticall dignitie, to the intent they may instruct their children concerning God and religion: and that their children (as it were certein yong imps) myght be watred with continuall doctrine and exhortations, so as at length they may grow to be trees, and bring forth the most sweete frute of fayth.

The

ij. Sunday after Epiphanie.

The.iiij.cause is the auoyding of whozedome in this corrupted and depraued nature. For thus sayeth Paule: for auoiding of fornication, let euery mā haue a wife of his own. For wedlocke is the remedie ageinst that most filthy sinne of fornication and aduoutrie: wherein doo māte togither many and horrible sinnes. For first it is a wilfull bzeaking of Gods law. 2. a peruerting of the law of nature. 3. a shamefull and foule transgression of ciuill lawes. 4. a miry puddle of regeneration. 5. a horrible treason: for wee are not at our owne libertie, but his who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrection. For what is more filthy, than with most shamefull wickednesse to defile the body, which in time to come shall rise ageine to eternall glorie? 7. a horrible defiling of the temple of God. Corinth. 6. Now seeing that so many sinnes meete heere togither, there is no cause why any mā should thinke that God will not punish it with his owne handes.

are
to be marked
before you
therefore
make.

But the company of man and wife is made amiable and swēte by these fiue meanes, by godlinesse, vertue, mutuall forbearing, mutuall loue, and by dutifulnesse perfozmed busily and godlily on bothe sides.

1 Godlinesse of right holdeth the chāf place. For there is no stable and stedfast frendship, vnlesse it haue his beginning from God: and therefore must godlinesse needes shine befoze the rest. For when couples haue determined to obey God, all things after ward become moze easie.

2 Vertue and honest conditions bræde mutuall delight betwēne man and wife. For when vertue is exercised, it maketh conuersation of liuing moze amiable.

3 Mutuall forbearing, whereby we take in god woꝛth one anothers conditions and faultes, is very needful. For in this weakenesse of nature, there happen many scapes, which will bræde strife, if they be not couered by mutuall forbearing.

4 Mutuall loue hauing his beginning of godlinesse and true vertue, maketh vs not to bee too sharpe sighted in looking in
to

too one anothers faultes. But that many things eyther wee marke not, or if wee marke them, wee couer them with loue. For charitie couereth the multitude of sinnes.

¶ Duetie perfozmed godlily and busily on bothe sides, maketh the yoke light and sweet. For when man & wife marke one another, and find like heerdfulnesse in their duetie: bothe their company is made moze pleasant, and they are the moze stirred vp on both sides too render duetifulnesse, that the one may requite the other alike.

¶ Where these fine things bee not, the company of their life is most bitter, or rather moze sharpe than death. Therefore let the godly couples doo their endeuor, & these vertues may bee seene in their life continually.

Of the third.

Having expounded those places that gaue occasion too this miracle, now let vs looke vppon the miracle it selfe with the circumstances thereof. The circumstances are many: as time, occasion, the request of Chrystes moother and his answer, the preparature of the miracle, the miracle it selfe, the confirmation of the miracle, and the vse and frute of the same.

The time is noted, bothe in that it was doone the thirde day after his comming into Galilee, and in that it was the first of all the miracles that the Lord wrought. The time therefore admonisheth vs too way thys miracle with singular heede.

¶ Foure occasions of this miracle may bee gathered of the text. First, the mariage it selfe that was kept in Cana. Secondly the bidding of Chrystes moother too the wedding. Thirdly the want of wine. And fourthly, the virgins heart most redy too helpe.

Therefore vwhen vvine failed, the moother of Iesus sayd too hir sonne. They haue no vvine. Too vvhom Iesus answered: vvoman, vvhat haue I too doo vvith thee? Mine houre is not

G.j.

yet

ij. Sunday after Epiphanie.

yet come. His mother truely, speaketh this either for pittie sake, or else too the intent hir sonne should by some meanes or other help the present necessitie. But Chryst answereth his mother somewhat hardly, and that for right great causes. In this behalfe he voutsaueth hir not the tytle of mother, but calles hir simply by the name of woman. And moreouer he sayeth: yvhat haue I too, doo vvith thee? mine houre is not yet come. The Lord had heer a further sight. For he foresaw what superstitions should in tyme too come rise vppon Inuocation of the virgin Marye. He saw that hypocrites should wickedly yeld vnto hir, the things that were proper too God and too the mediator. And therefore in this somewhat harde answer, he deliuereth too all ages a perpetuall and graue Doctrine, leaste the vnnearurable reuerencing of Sainctes, should deface the honoure of his office: and in this respect he abased his owne mother too the vulgar degree of women. Then was it no light cause, that he spake too his mother in this wise: what haue I too doo vvith thee: but too make a difference betweene his owne office, and his mother, and so consequently of all Sainctes. He will not part his office which is peculiarly his owne, and giue parte of it too his mother. But he chalengeth too himselfe alone the office of a Saviour. Wickedly therefore doo the superstitious call the virgin, Quene of heauen, aduocate, life, sweetenesse, mother of grace, and consequently the saluation of the world. For no parte of our redemption is too bee ascribed vnto Marye. And whereas he addeth: Myne houre is not yet come: he implyeth two things: Namely that he ceased not for any maner of hardlesnesse or slouth and also that he would haue a care of the matter, althow as opportunitie should offer it selfe.

What did the mother of Iesus in this case? Whatsooner he biddeth you doo (sayeth shee too the wayters) that doo yee. This pertaineth too the preparature of the miracle. The mother dooth only conceiue good hope, that hir sonne wil succoure

course the present need. And where as she sayeth to the way-
ters, whatsoeuer hee biddeth you do, do it: shee ministrereth
vnto vs a generall doctrine in the Church, wherof the blis-
sed virgin is bothe a tipe and a member.

What then learneth the Church hereby? For sooth it lea-
neth, with the blessed virgin, to commaunde all ministers
(yea and all Christians) to obey Christe, in doing whatsoe-
uer hee biddeth them, how little so euer it seeme agreeable
to reason.

Anone the Lorde when oportunitie serued, willed the
wayters to fill the sixe water pottes that were set there to
serue for the superstitious purging of the Iewes, of which
pottes euery one did holde a two or thre firkins a peece, so
that altogether did holde about an Amer of Wine.

These water pottes (I say) did the Lord bid them fil vp to
the brimmes: whiche being done, hee hadde giue thereof to
the maister of the feast. For by the secret power of Christe,
it was now become wine, whiche was euen now water.
Which when the maister of the feast had tasted, hee sayed to
the bridegrome. All men are vront too set good Vine vppon
the table first, and vhen the guests are wel laden with Vine,
then too giue them that whiche is vwoorser. But thou haste
kept the best Vine too the last. This is added for the confir-
mation of the miracle. For the maister of the feast witness-
seth, that this wine was muche more excellent than that
whiche they had drunk before.

Now ensueth the vse and frute of the miracle: and he ma-
nifested his glorie (saith the Euangelist) and his disciples be-
leeued vpon him. This miracle therfore was appointed for
two things: Namely to manifest Christes glozve, and to
strengthen the sayth of the Disciples. For looke how manye
miracles Christe shewed in the wo:ld, so many witnesses
were there of the glozve of his Godhead, & so many sealings
were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his
G. y. glozve

ij. Sunday after Epiphanie.

glory being blazed abroad, & his doctrine being confirmed by them as it were by authenticall scales, wee should leane vnto him by liuely faith. But as for suche miracles as either darken the glory of Christ, or quench faith, they are sleights of the Diuel, of whiche the Lord giueth vs warning to beware in the. 24. of Mathew. There shall (sayeth he) arise false Christs and false Prophets, and shall shew great signes and vwoonders: in so much that the very elect (if it were possible) should be deceyued: beholde I haue tolde you of it before hand. Therefore let no man giue credit to any miracles, saue such as set forth Christes glory, and nourish and confirme the true faith to him ward.

¶ Of the fourth.

For as much as in this Gospell, there is mention made of many persons, I wil now shew briefly what doctrine and instruction is to be taken at eche of them.

First therefore let vs at all these guests lerne an example of christie making chere, from whiche be banished riot and vnaduisednesse, of whiche things more is spoken in the first place.

At the Wydegrome & Wyde let vs lerne to receiue Christ to our feasts: which thing truely is then done, when in the feare of God and with thanksgiuing, wee vse Gods gifts to honest mirth, and leaue them at home that are not bidden.

By the miracle let the wydegrome and wyde learn that if they bid Christ to their feast, he wil chaunge the water into wine: that is to say, hee will turne all bitter things into sweet, and blisse the parties with his blessing, so as they shall want nothing.

At Christe let vs learne, according vnto our abilitie to helpe the Wydegrome and the Wyde: that is to saye, to beautifie the Church by what meanes so euer we can be able.

At Christe let vs learne to transference againe vnto a good
and

and godly vse, the things that were abused and put too super-
stition, so as they may serue too Gods glozie, and too the buil-
ding of the Church. The waterpots here serued too Ieswille
superstition: but Christe vseth them too the setting forth of
his owne glozie, and too the edifying of his Church. So the
Church goods which heretofore haue bene abused, ought now
too be conuerted too a better vse.

At Mary wee may learne too be touched with pitie for the
nede of other folkes, and too pray too God too further the wor-
ke with his blessing.

At the maister of the feast wee may learne, too like wel of
Christes doings, with clenfed mindes.

At the wayters wee may learne, to employ our labour at
Christes commaundement, and not so muche too loke what
he biddeth, as too do that he biddeth.

Of Christ, Mary, & the Disciples together, we may lerne
too kepe felowship with men, and too take their slenderesse
in god woorth. Also wee may learne to honoꝝ the honest ma-
riages of poore folkes with our presence, and too helpe them
with our purse when cause requireth.

These things haue I spoken the largelier of this Gospel,
bicause this matter wherof it entreateth, is not wont too be
intreated of but once in the yere. I haue spoken of the ma-
ner of marriage, and of matrimonie. Also I haue shewed how
great a sinne it is too breake the sixth commaundement. I
haue expounded the miracle with his circumstances, & what
doctrine and instruction, the examples of the persones in this
Gospell yeld vnto vs. Now God the father of our Lord Ie-
sus Christ graunt vs his grace, that being confirmed by this
miracle, wee may in the true feare of God and in faith, yeld
true glozy too God the father, Christ, and the holy Ghoste, too
whom being only the immortall and liuing God, be honour
glozy, and dominion for euer world without end. Amen.

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The third Sunday after Epiphany.

¶ The Gospell. Math. viij.



Hen hee vvas come dovvne from the Mountaine, much people followed him. And behold there came a Lepre and vvorshipped him, saying : Maister, if thou vvilte, thou canst make mee cleane . And Iesus put foorth his hande and touched him, saying: I vvil be thou cleane : and immediatly his Leprosie vvas clensed. And Iesus sayde vntoo him : tell no man, but goe and shevv thy self too the preeft and offer the gyfte (that Moses commaunded too bee offered) for a vvitnessse vntoo them. And vvhen Iesus vvas entred intoo Capernaum, there came vntoo him a Centurion, and besought him, saying : Maister, my seruaut lieth at home sick of the Palsey, and is greeuously peyned. And Iesus sayde : vvhen I come vntoo him, I vvill heale him. The Centurion aunsvvered, and sayde : Sir I am not vvorthie that thou shouldest come vnder my rooffe : but speake the vvoorde onely, and my seruaut shall bee healed . For I also am a man subiecte too the authoritie of an other, and haue souldiers vnder mee : and I say too this man goe, and hee goeth : and too another man come, and hee cometh : and too my seruaut doo this, and hee dooth it. VVhen Iesus hearde these vvordes, hee maruelled, and sayde too them that followed him : Verely I say vntoo you, I haue not founde so great faith in Israell. I say vntoo you, that many shall come from the East and VVeast, and shall rest vvith Abraham, Isaac, and Iacob, in the kingdome of Heauen : but the children of the kingdom shal bee cast out intoo vtter darknesse, there shal bee vweeping and gnashing of teeth. And Iesus sayd vnto the Centurion : Goe thy vvay, as thou beleuest, so bee it vntoo thee. And his seruaut vvas healed in the selfe same houre.

The exposition of the text.

This gospel setteth befoze our eyes the affectiō of Christ towards mankinde, & especially towards them that flee too him in heauinesse & affliction : for looke what he promised

misled in words, saying: Come vnto mee all yee that laboꝝ & are heauy laden, and I wil refresh you, and yee shal find rest vnto your soules: the same thing dooth hee shew heer by his dooede. For after that hee had taught his fathers word on the mountaine, hee came down and fulfilled the thing in work, which he had taught in word: confirming his doctrine with miracles. For hee worketh heere two miracles. With his word he healeth the Lepre, and by his commaundement hee healeth the sonne of the Centurion absent. The vse of these miracles is, both to proue Chyiste to be the true Messias, & to witnesse that the self same Chyiste wil helpe the afflicted that call vppon him, as wel as hee helped the Lepre and the Centurion that called vpon him. Now be it, to the intent the present miracles may serue to our better instruction, I wil intreat of. iiij. places, whiche are these.

- 1 A generall doctrine of all Chyistes miracles.
- 2 Of the Lepre, and of his healing, and of the circumstances thereof.
- 3 Of the heathen Centurion, of his faith, and of his care for his seruant.
- 4 The praise of this heathen mans faith.

Of the first.

Because the Euangelical storie conteyneth many of Chyistes miracles wherewith hee manifesteth his gloꝝy, confirmeth his doctrine, and encreaseth faith in the hearers: I wil briefly set forth a general doctrine, the vse wherof shal serue in all particuler miracles of Chyiste. Why the Lord addeth miracles to his word, it is tolde in the last Sunday, & euen heer a litle before I haue repeated it in the beginning. Now be it to the intent wee may haue the ful doctrine of miracles, mo things are to be serched out: whiche to enclose within number certein, I wil put all vnder these. v. questioꝝ. What the persons bee: what the ends bee: what is the maner: what is the vse: and why miracles are not wrought at this day.

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iiij. Sunday after Epiphany.

The persones are of thre sortes : first suche as are oppressed with diseases and with the Devils tirannie. Then the beholders of the miracles. And lastly Christe that worketh the miracles.

The ends are many. One is that Christ might shew forth his owne gloze: Another, that he might scale up his doctrine the thirde, that the faith of them that behelde the miracles, might bee confirmed : the fourth that God might bee glorified by the sight of his wonderfull workes : the fifth, that by little and little, the Devils kingdome might bee destroyed. What miracles so euer are done for any other ende than these, are condemned as sleights of the Devil. Math. 24.

The manner is diuers : for sometime hee worketh a miracle by his worde alone, as in this place. Another time to the intent to shew the preciousnesse of his body, he layeth to his hand. One while he turneth him selfe to God with giuing of thanks befoze hande : and another while hee worketh by his onely power without his word, as when he turned the water into wine. To the manner also pertaineth the faith of him that is healed by the miracle, as is read in this Gospell.

Miracles serue to thre vses. That hee that is healed by miracle should sinne no more: that the beholders should put their trust in the healer: and that we whiche read of the miracles of the Lorde, shoulde bee confirmed in the gloze, and doctrine of Christe, and therewithall conceiue faith in him, that he is none otherwise affected towards vs, than he was towards them.

*it seme mo
nday say,*

But why are no miracles wroughte now a dayes: Hee is starke blinde that seeth no miracles at these dayes. The churche of Christe is a little flocke, whiche the Deuill the King of darknesse, and Antichriste the Pope doe persecute, and bend all their force to this end, that they may extinguish the true religion of Christe : and yet they can not.

All the whole worlde persecuted that one poore man Luther,
and

and yet they touched not one hear of his hed. And why? God miraculously defended bathe him and also his little flocke. This presence of God in his churche is miraculous inough, so that wee neede not too seeke other miracles. Moreover miracles, and the power of healing mens bodies, and the visible giuings of the holy ghost, were bestowed onely vpon the primitive churche, too the intent they might confirme Christs glorie, his doctrine, & our faith for euermore in all that should come after. The vse of which too vs ward, is that wee may know they were certain scales of ful authoritie, wherewith God would haue his doctrine confirmed and sealed for ever.

¶ Of the second.

In the Lepre that is healed, let six things be considered: his infirmite, the state of his person, his faith, his inuocation, his patience, and his confession.

The infirmite of the Lepre is a punishment of sin: and therefore it putteth him in minde of Gods wrath and of his iust iudgement. For all crosses, all calamities, and what so euer aduersitie befaller vs in this life, are as it were a sermon from heauen, wherin God accuseth of sinne, and sheweth his wrath: whiche most iust wrath of God, when a man thinketh earnestly vpon, without the knoweledge of Christ, he falleth into dispaire. Wherby it often falleth out, that a man eyther killeth him selfe, or else pyneth awaye by pœcemeale for sorowe. For the conscience of unne suffereth him neuer too rest, no not one minute of an houre. Let vs declare this thing by one example. Oedipus king of Thebes. because there fell a great plague in his Realme, thoughte that some heynous wickednesse was committed by him selfe, or some of his. Wherupon hee called the Priest Tyresias and bad him shew by his art of Birdspell, who was the authoꝝ of so great wickednesse, for which all the common weale was at teinted with so greuous a plague. In the end Oedipus found it too bee him selfe and none other that had committed this

G. b.

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iiij. Sunday after Epiphanie.

heynous offence. For he had begotten children of his owne mother, whom hee had unwittingly taken too his wife. For being but a Babe hee was cast away by his parents, that hee might haue bin killed. But the shepheard too whom the commaundement was giuen, spared him because hee was a trim boy. Afterward growing too mans estate, he sought certaine battels for the *Thebanes* luckely: and for his wel doing, they bothe gaue him the kingdome and the Queene Iocasta too hee his wife. By meanes wherof, not knowing who shee was, hee maryed his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the priest, and saw the whole realme too hee atteinted with a most greuous plague for his offence, hee fell into consideration of Gods wrath. And by thinking thereupon, hee was driuen too dispaire. In this dispaire, first hee pulled out his owne eyes, least hee might bee holde the sunne. Secondly, being martired with the conscience of his wickednesse, with a greate outcrye hee bad those that stood about him get them away, least hee should hurt the good euen with his shadowe. Afterwards fleeing his Realm, hee liued blinde and a begger, vntil hee perished being swallowed vpp in despaire. His mother Iocasta being vnable too abide the græfe of minde for remorse of hir sinne, as soone as shee knew of hir fault, hung hir self. So horrible and foule a thing is sinne, when a manne beholdeth it rightly with the eyes of his heart.

10. Therefore The state of the Leprous person was very harde: for it behoued him too liue seuerally alone from the company of Gods people. For great sorowe whereof, no dout but many pyned away. For not onely were they excluded from the fellowship of men, but also they were left destitute of the comforte whiche they might haue had by the preaching of Gods worde. Moreover, they were distinguished from other men by five marks, which thing encreased their sorow not a little. The first marke was a loose garment cut in two: the second a head vncouered: the third a face muffled: the. iiij. a dwelling set

set from the companie of men: the fifth, a publike Proclamation, whereby hee was proclaimed vncleane, as a person vnworthy too bee conuersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had faith in Christ in these euils, he must haue bin vtterly forlorne for sorowe.

But hee came vnto Christ, and conceiued faith. And although hee felt himselfe too haue deserued damnation: yet lieth hee himselfe vp at the liberall promise of Christ. Doubtlesse hee had herde this saying of Christes: Come vnto mee all yee that labour and are heauie loden. Doubtlesse hee herd John say of Christ: Behold the Lamb of God which taketh away the sinnes of the world. This Lepre therefore knowing his Physitian, conceyueth hope of health, leaning vpon Christ with assured confidence.

Through this faith hee calleth vpon Christ. For inuocation is the naturall fruite of fayth, as the which can not bee made without fayth, according too this sentence: How shall they call vpon him on whome they haue not beleued?

Howbeit in this inuocation is propounded a singular example of pacience. For the Lepre sayth vnto Christ: Lord if thou wilt, thou canst make mee cleane. Like as Dauid when hee was put from his kingdom, desired with condition to be restored againe, if it so seemed good vnto God. So heere this Lepre leaueth this corporal benefit in the hand of the Lord, whom knoweth better than our selues what is expedient and meete for vs.

Besides that, this prayer hath a singular example of hys confessing of Christ. The Scribes and Phariseyes did persecute those that confessed Christ. But this poore man, this despised person, this Lepre, (let the Princes and prelates fret as much as they would at it) confesseth Christ, and acknowledgeth him to be almightie, yea and the very Messias: whose constant confession it becommeth vs too followe.

Nowe is the healing of this Lepre too hee looked vpon: wherein.

iiij. Sunday after Epiphanie.

wherin are many circumstances to be examined, of which every one contains a peculiar lesson. With his hand Christ toucheth the Lepre: he graunteth cherefully that which the lepre desireth: he biddeth him be cleane by word: the effect, that is to say, cleansing from the leprosie, followeth out of hand: When he hath cleansed him, he giues him three commaundements: that he should tell no man, that he should shew him selfe to the priest, and that he should offer his gift according to the lawe.

The stretching out of Christes hande, and his touching of the Lepres bodye was a token of his vnnesurable grace and goodnesse, by which deede he wonderfully encreased the lepres faith. For when he saue the sonne of God, not onely not lothe to talke with him, after the maner of other men: but also to haue touched his vncleannesse with his hand: hee was replenished with singular ioyfulnesse of spirite.

With this touching is ioyned the graunt: I will: The lepre sayth, if thou wilt: Christ answereth, I will. Hereupon the Lepre concludeth with himself, that hee should be made whole by and by.

Upon the graunt he addeth, Bee thou cleane. By which saying, he declareth his heauenly power, confirmeth his doctrine, and encreaseth faith, both in the beholders and in the readers of the story. For to will in Christ, is as much as to do. He hath done whatsoeuer was his will, both in heauen and in earth. This power of Christes comforteth against the power of the deuill.

And by and by his leprosie was cleansed. This deede is both a miracle in it selfe, and a benefite to the people: by which benefite (as it were by a warrant) he giueth vs to vnderstand that he is readie to cleanse all men from their spiritual leprosie, which come vnto him by faith.

Now folowe the commaundements: first that the lepre tell no bodie of it. Vnto this commaundement, the Lepre through a certaine zeale of publishyng Christes benefites, obeyeth

iiij. Sunday after Epiphanie. 55

begeth not. In which case hee is not a little offended. For hee ought not to haue rendered thanks to his benefactor according to his owne deuise, but by obedience rather: than the whiche there is no sacrifice moze acceptable to Christe.

The second and thirde commaundement soloue. Go thy wayes, and shew thy selfe vnto the Priest, and offer thy gift for a witnesse to them. This did Christ, that by this meanes the law of Moyses might bee satisfied, in whiche the iudgement of Leprosie is committed to the Priests, to caste the infected out of companie, and to receiue againe the healed, by their open testimonie. As for that the healed are bidden to offer, it was done for this purpose, y this oblation should bee a pledge of their thankfulness towards God, that had receyued helth.

The Papists whiche vpon this place doe builde auricular confession, with reckening vp of mens sinnes, are fooles, and doe sowly depaue the Scripture, wrestling it amisse vnto a wrong sense. As for the confession which wee rekeine in our churches, I must speak of that elsewhere.

Of the third.

The storie that confeyneth the benefit bestowed vpon the Centurion, hath very many lessons, whiche I wil distinguish in maner, to the intent they may the better bee bozne away.

First is to bee obserued the Image of the two peoples, of the Jewes, and of the Heathen. First the Jew is healed, and then the Heathen man. Wherby wee are taught, that Christes benefites belong indifferently vnto all men, and that there is no difference between the Jew and the Greek. For like as all haue sinned and want the glozy of God: so Christ offereth his benefites to all men, to bee receyued by faith.

The sundry states of the Jewe and the Gentile, is not word of a lesson. The Jew was poore, the Heathen man rich. Christ therfore hath no respect of the present estate: hee despieth

iiij. Sunday after Epiphanie.

piseth not the poore man, he reiecteth not the riche man. The Jewe was a commoner, the Centurion a gentleman. In the kingdome of Christe therefore, the pedegrats of auncetours haue no reputation, but faith in Christe, through whiche all men (be they gentlemen or yeomen) are bozn the sonnes of God. The Jewe was despised in the woꝛlde, the Centurion a Courtier, and a man of honour, but the Loꝛde esteemeth him moſte honozable, that hath moſte faith.

3 Now let vs examyn by the circũſtances, what manner of faith the Centurions faith was. That he was an Ethnick and none of the peculiar people of God, it abaſeth him ſuffi- ciently. He might among men vaunt him ſelf of honoz of his Captenship, but this vaunting auayleth nothing with God. For as the Loꝛde ſayeth in Hieremie: Hee that boasteeth, let him boaste in me, whiche do woꝛke mercy, iudgement, and iuſtice. The Centurion then pꝛeaceth not vnto Christ with- out repentance. But acknowledging his owne wꝛetched- nesse, he calleth vpon Christe to help his ſeruant, yea & that through vnſayned faith, wherby his loue toward his neigh- bour is alſo declared. And where as hee ſayth: I am not vvor- thy that thou ſhouldeſt enter vnder my roſe. And alſo, Onely ſay the vvoord, and my lad ſhalbee vvhole. He both confeſſeth him ſelf a ſinner, & acknowledgeth Christe too bee endowed with the Godhead, vpon whom alſo he belæueth. And wher- as he addeth. For I alſo am a man ſubiecte vnder the povver &c. He giueth too vnderſtande, howe eaſie a matter it is too Christe, thꝛoughe his heauenly powꝛ, to helpe euen them that bee aſent by his onely woꝛd and wil, ſeeing that hee be- ing a mā ſubiect vnder an other mans powꝛ is able too ap- point his ſeruantes what they ſhall do, & that they do what is commaunded them.

4 Heer riſeth a queſtion concerning an other mans faith. The Centurion belæueth, and his ſeruant is healed. Wher vpon we gather this certaine leſſon, that the godly by their faith maye obtayne coꝝpozall benefites for other folkes: but

but whither any man can bee saued with eternall saluation by an other mans sayth, it is no question among Christians. *20 de mar. 2* For they know that no mā is saued without his owne faith which may in deede bee purchased, when the godly pray for others that God will graunt them faith.

Of the fourth.

In this cōmendation of y^e heathen mā's sayth, many things are to bee considered. First Chrystes admonishmēt, which is referred to hys manhood. For it pretendeth humane affections, howbeit without sinne. 2 He sweareth, he hath not founde so great sayth in all Israell. For the Iewes required not only the worde, but also a signe. But thys Heathen man, where as hee had but a little taste of Doctrine, was contented wyth the worde onely. The sayth of Marie was moze perfect: but it was by reason of moze perfect instruction, and of moze certeyne and moe signes in numbze. Greater therefore is the Centurions sayth accor dyng to some parte, but not accor dyng to the absolute and ful meaning of Faith. 3 Wee are taught by thys place, that faith ought to growe, and to take dayly encrease. 4 Where Chryst teacheth of the calling of the Gentyles, that they wyth Abraham, Isaac and Jacob, may bee gathered into one Church by sayth in Chryste. 5 A forgettellyng of the reiectyng of the Iewes for theyr unbelæfe, wyth a threathning of punishment. 6 When hee sayeth to the Centurion: Go thy way, bee it doone vntoo thee as thou hast beleueed. He signifieth, that all things are possible to hym that belæueth, accor dyng as Chryst himselte wytnesseth in an other place, to whome bee honoure and glozy for euer and euer. So bee it.

The

The fourth Sunday after Epiphanie.

¶ The Gospell. Math. viij.



ND vwhen hee entred intoo a ship, his Disci-
ples folloved him. And beholde, there arose a
great tempest in the Sea, in so muche that the
ship vvas couered vvith vvaues, but he vvas a-
sleepe. And his Disciples came too him and a-
vvoke him, saying: Master saue vs vve perish.
And he sayd vntoo them, vvhy are yee fearfull ô yee of little
fayth? Then hee arose and rebuked the vvinds and sea, and ther
folovved a great calme. But the men maruelled saying: VVhat
maner a man is this that both sea and vvindes obey him?

The exposition of the text.



His Gospell setteth againe befoze cur eyes the
disposition of Chryst, which is, too bee at hande
too his seruantes in perills, and too helpe them
accozding too the saying of the Psalmes. I am
with thee in tribulations. Also: Call vpon mee in the day of
trouble, and I wil heere thee, and thou shalt honoure mee. Af-
ter the same maner, the example of the Apostles teacheth vs
heere what is too bee done in perill, that is too say, that with
the Apostles wee awake Chryst by our faith, too aid vs when
wee craue it at his hand. And this is the summe of this gos-
pell, that Chryste when his disciples were in danger in the
shippe through a tempest that arose sodenly, being awaked,
rebuketh the sea and the winde, wherupon ensued a great
calme, and wonderment too them that beheld it. The places
that wee will entreat of, are these thre.

- 1 The varietie of the temptations of the godly in this
wozld.
- 2 The exposition of the present storie with the circum-
stances therof.
- 3 A moste goodly Image of Chrystes Church in this
wozld.

gof

Of the first.

Because this Gospel maketh mention of the temptation in the thyp, I will breely set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the daungers which inuiron vs round about, wee may become the more watchefull, least being vanquished with temptations, wee abandon our confession and fal from grace. For lyke as Chyftes disciples were tempted among the waues of the sea with losse of their life: so all christians ought (almost euery houre) to be afrayde of the shipwrecke of their sayth.

Of temptations there be many kindes. For either God is the authoꝝ of the temptation (in which respecte it is properly a triall or profe, and not a temptation) or else it proceedeth from the deuil, or else it cometh of men, or else the cause of it is in the partie himselfe that is tempted, or else they be things circumstant that trouble him.

God proueth vs to the intet we may be made more tried to our selues. For hee trieth not to the intent to know: for nothing is hidden from him: but to make vs knowe howe much wee haue profited in Godlynesse. And God trieth men in their manners, in doctrine, and in the signes of his wꝛath. In manners he tried Abraham when he commaunded hym to sleigh his only begotten sonne Isaac, and to offer hym vp to him for a sacrifice. And Abraham by obeying God in so hard and difficult a thyng, became more tried to him selfe: warde, and sawe the true frute of his owne sayth, whyche is to preferre obedience towards God, before all things in the worlde. So at this daye, the godly are tried by G O D, when (by setting before theyꝝ eyes the commaundements of God, whiche are the moste certeine rules of all vertue and good manners) they are made more tried to them selues, through willing obedience. But on the contrary part, those that wyttlingly and wyllyngly runne headlong into

V. j.

sinne,

iiij. Sunday after Epiphanie.

sinne, and yelde vnto temptation : be:ome giltie of Gods wꝛath, vntill they repent and amenide.

Besides this, God trieth vs in doctrine, when hē suffreth false Prophets to come and to teach diuers erroneous opinions. Of which kinde of triall, Moyses speaketh in the. xiiij. of Deuteron. If there rise vp among you a Prophet, or one that sayth hē hath seene a dreame, and telleth you a signe or wonder befozehande, and the thing that hē hathe spoken, commeth too passe : and hē say vnto thē : Let vs go and folowe strange Gods, and let vs serue them (that is to say, if hē set vp a newe maner of worshipping God) thou shalt not hearken too the wordes of that Prophet and dreamer, because the Lord your G D D trieth you, and that it may bē openly knowne whether you loue him with all your heart and all your soule, or no. This temptation is ascribed vnto God, in consideration that it is a triall and not a seducing. After the same maner hē giueth vs his worde at this day : but hē permitteth many heresies to spring vppē, too the intent hē may by that meanes trie & pꝛoue vs, whether wē loue him in dede by true and sincere faith. Sometime the Lord trieth vs in signes, when hē setteth fōꝛth the dreadfull tokens of his wꝛath, in heauen, in earth, and in the sea : which signes do wonderfully shake the minds of the godly. Of this kinde of triall speaketh Moyses Exod. xxi. Be not afrayde, for the Lord is come too trie you, and that the feare of him might bē in you, that yē might not sinne.

The Deuil tempteth by falling from the doctrine by presumption in office, by Idolatrous worshippinges, & many other wayes, of which I must speake the. ij. Sunday in Lent.

Men, as well our enemies as frēnds, do tempt vs diuers wayes : as by doctrine, hypocrisie, example, counsel, promises, and threathning.

Also man findeth in himselfe whereby too bē tempted, as originall sinne, and secondly many affections springing out of the same, which egge vs too attempt somewhat ageinst god.

Some:

Sometime a man is tempted of the giftes of the minde or of the bodie, suche as beautie, strength, witte, woorkmanship, and suche other like, are. Wee that wil not be ouercome by this kind of temptation, let him think that all things are bestowed vpon him fro heauen, for the aduancement of Gods glozie, and the commoditie of other men.

Things circumstant doe also oftentimes tempt and trouble the mindes of the godly: of which some things are befoze vs, as the things that hang ouer vs: some are after or behind as the things that are past: some are at our right handes, as the things that are plesant: and some at our left handes, as the things that are sorrowful. Befoze vs death threatheth, the dreadfull iudgement of God bereth, and hel gapeth with open mouth vpon vs. After vs, or behinde vs at our backs, are our sinnes past, whiche disquiet the conscience of man. At our right handes are riches, honoꝝ, and power: which things haue throwne many men headlong into endlesse destruction. At our left handes, are pouertie, reproche, contempt, slander, & perils, on sea, on land, at home, and abroad. These kindes of temptations are moſte greuous: whiche are ouercome by faith, inuocation, often lifting vp of the heart vnto God for helpe, guiltlesnesse of maners: and to bee bꝛeſe, by continual and earnest repentance. Thus much I thought good to speak of temptation in this place, that wee might bee stirred vp to watchfulnesse and praying, lest wee enter into temptation.

Of the second.

In the storie of this miracle, these circumstances folowing are to bee considered.

1 The trial of faith. The disciples haue y Lord with them in the ship, & by reason therof they saile with the more care, lessenesse. How bee it, this carelesnesse was not of very long continuance. For by meanes of a storme that arose, the ship was ouerwhelmed with waues. Whereby it came to passe, that they which a little befoze, were too carelesse,

W. y.

are

iiij. Sunday after Epiphanie

are now abandoned to the waves of the sea, in a manner re-
die too despair. Wherefore let no man trust too much too pros-
peritie, but in prosperitie let him bee afraide.

2 In this moste greivous peril Christe slept; partly with
sleep too recreate and refreshe his powers that were wearied
with labours, and partly to trie his Disciples faith: not be-
cause that he being the searcher of heartes was ignorant of
any thing, but too the intent the Disciples might bee better
knownen too them selues. Moreover it is too bee beleued, that
the Lorde slept for this purpose also, that greater fayth
might bee stirred up in his Disciples, and that his Disciples
being stricken with the greater feare, shoulde call vpon him
the more earnestly, and set the more by his present ayde in
the extremity of peril. For if Christ had bin awake, he had of
his owne accord helped them at the pinche as in so great a
daunger, though his disciples had not prayed him. And albe-
it that of his goodnesse and fatherly affection too wards vs, hee
be ready too giue vs all things that be necessary too our wel-
fare: yet is hee not wont too giue them but at our entreatie.
For prayer is the ordinary instrument too atteyn all things
that are needful too vs of God: whiche thing is done too this
cause, that we shoulde reuerence him the true God, creatour &
fountaine of all goodnesse, and acknowledge oure selues
weake creatures, as who (without God) neyther haue,
ought, nor ought are able too do.

3 The working of faith is here scene. For faith is not
an idle assent or thought, but it is a stout Giant which over-
commeth the world as John saith: This is the victorie that
overcommeth the world, euen your faith, verely faith over-
commeth: but yet through the conquerour Christ, whom it
posselleth. This faith hath too his enimie the world: that is
too warte, sinne, Death, the Diuel, daungers, and the flesh.
On sinnes side, standeth the Lawe, conscience, and dispaire.
On faiths side, standeth the Gospel, Christes sacrifice, and
assured confidence. Wherefore when the Law assayleth thee
with

With his lightening, smoke, fyre, vapours, and thunder: Let sayth take the Gospell vnto him, and set that betwene him and the Lawe. And when the Lawe sayth: Cursed is euerie one that doth not al the things that are written in the booke of the Law: set the Gospell ageinst it, saying: Cuerie one that belæueth on the Sonne, hath life euerlasting.

When Death threatneth death, set thou ageinst him the overcommer of Death, Iesus Chryst, who casting Death in the teeth, sayth: Death where is thy sting: Hel wher is thy victorie: The same in the Gospell of Iohn sayeth: Hee that belæueth in mee, shall not taste of Death for euermore, but shall passe from Death vnto Lyfe. Then is Death profitable to the godly person: for it is only a passage vnto the better life, so little cause is there that the godly should be afraid of it.

The Deuill in dede accuseth and packs vp a great beards roll of sinnes togither. But sette thou ageynst him the sentence of Chryst, which sayeth: The Prince of this worlde is iudged already: and this saying of Paule. It is God that iustifieth, who then can condemne: If hee lay our owne vnrightheousnesse to our charge, Let vs answer with Paule: Him who knew no sinne, made hee a sacrifice for sinne, that wee might be made the rightuousnesse of God in him.

In likewise the daungers of sinne repproue vs: for they are as it were a sermon of God concerning sinne. But answer thou, that iudgement beginneth at Gods house, & that the Lorde chastiseth euerie childe whom hee receyueth vnto him, yea and that to the chilles behoefe.

The fleshe moueth to despaire. But make thou the fleshe subiect to the spirite, and say that fleshelie iudgemente hath no place in this behalfe. And so do a thousande things mete vs, that will hinder our saluation.

Could Nero then haue gainsayde sinne, the Law, Death, and the flesh in maner asforesayd: No verely. For the onely children of God haue that priuiledge. The rest are hilde in

H.iiij.

bondage

iiij. Sunday after Epiphanie.

bondage vnder sinne, bicause they are the seruants of sinne, as which commit sinne by mainteining it agaynst the spirit, or rather vtterly quench the spirit with it. Whosoever therefore will geinsay sin, the law, death, the deuill, the flesh, &c. let him loke whither hee seele true repentance, let him loke whither hee haue sayth and a good conscience, and finally let him loke whither hee bee so framed, that hee can preferre the obedience of God, before all the commodities of this life, vtterly casting away all purpose of sinning.

4 Chryst findeth faulte with two things in his Disciples. First with their faintheartednesse, bycause they ought not to haue bin afrayd as long as hee was with them: for in asmuch as they had scene so many miracles of his, they might easily haue learned, that it is not possible for him to perishe, with whom Chryst is present. And secondely with the smalnesse of their sayth: bicause they beleued not that hee coulde do as much sleeping as waking: or as much vpon the sea as vpon the lande, being the maker both of sea and lande.

5 And as in sleeping hee shewed himselfe to be man: So here in commaunding the windes, hee proueth himselfe to be G D D: both which things do serue the slenderesse of our Faith. For his manhood sheweth his good wil towards vs, and his godhed sheweth his ablenesse, which two things are requisite in euerie free acte.

6 To be short, Chryste by this storie sheweth, that hee willed in dede the saluation of men, and especially of them that call vpon him. For as it is his will that we should call vpon him in our perils: so also is it his will to vtter his fatherlic affection towards vs, in deliuering vs from danger.

I Of the thirde.

This is a most pleasant Allegorie. For here is painted out the state and unage of the Church. The sea is the world: the ship is the Church: the winde is the Deuil: the Disciples are the godlie companie of the beleuers: Chryst is the truth, and

and the Gospel is faith.

First mark hère, that befoze Chziste with his Disciples entred into the ship, the Sea was calme : that is to say, the world slept soundly in his own sinnes. But as soon as Chzist entred into the ship, ther arose a mighty tempest, in so much as the ship seemed to be ouerwhelmed. But what ensued? Chziste the Lord was there present, who could commaunde the sea and the windes. Whereby therefore we may learne, that out of this little ship (that is to say the Church) there is no safe gard. Howbeit we must looke wel about vs hère, that we take not our enemies ship for the true ship. The enemies ship is bothe better decked outwardely, and of greater reccit within. But the true ship hath hir decking inwardly, and it hath a muche more statelly maister, namely the holye Ghost. All the mariners that it hath, are godly : It hathe the word of God and the sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it selfe contented in so great waues.

It is to be obserued, that this shippe sayleth not in the calme sea, but is tossed in the waues whiche driueth it hither and thither : whiche thing to be mosse true, the storie of the world sheweth. When God had made the world, he put this ship in the middes of it. And by and by the deuil, the enemye of Gods sonne, tossed it with stormes : and from thence forth it was miserably turnoyled, vnto the time of Noe, and after Noe, to Abrahams time : from Abraham to Moyses time : and from thence vntil Chzists time, who to the intent to saue this ship, came into the world. Yet ceased not the waues thereof as then. But what is the cause that the world cannot abide this little ship : for that the Church reprooueth the workes of the worlde, that is to say, blameth the worldly wyse men of follic : condemneth the rightuous men as giltye of sinne : and aduanceth not the riche men : but pronounceth them vnhappie and wretched, vnlesse true godlinesse be the gouernoure and ruler of their riches.

V.iiij.

And

iiij. Sunday after Epiphanie.

And this is it that Christ promised, when hee sayde: The holy Ghoste shall reprove the world of sinne, of rightiuousnesse and of iudgement. What had Abel offended against Caine, who horribly murdered him? John answereth, Abels workes were good, and his brothers were euil. What did Noe? What did Hieremie? What did Esay? What did Christe? and too hee shott, what did so many martyrs from the beginning of the world vnto this day? They would haue brought the worlde backe from darknesse vnto light, that menne renouncing worldly lusts, might liue godlily, honestly, and vprightly in the world. This is the thanke that the worlde is wont to requite his benefactours withall. For it woulde drown them in his waues. Howbeit all things fall not out as hee would wishe: he cannot destroy this little ship utterly: for out of the blood of the martyrs spring vp other newe martyrs againe.

Wee may therefore learne hereby a holy arte against the stumbling blocke of persecution and fewenesse. If the tossing of the ship trouble thee: haue an eye vnto Christe, who is present at hand in the ship. If the fewenesse trouble thee: haue an eye to the Arke of Noe, to the Sodomites, and to the rest of the whole world. Those things that are best, did neuer like but the fewest. The Church at the beginning was very small: in the middes it was biggest: and in the ende it shalbee so small againe, that what with the malice of the Deuil, and what with the leude doctrine of Diuels, and what with wicked manners, it may seem ouerwhelmed with waues.

In these waues therfore let vs learne to waken Christe with oure calling vppon him, who is neuer away from his ship, but guydeth it with his holy spirit, his word, his sacraments and his discipline. To whome with the Father and the holy Ghoste, bee honour and glorie worlde without end, Amen.

The

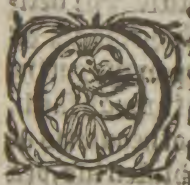
The.v. Sunday after Epiphany. 61

The Gospel. Math. xij.



He put forth another parable vnto them, saying. The kingdome of Heauen is like vnto a man which sowd good seede in his feeld: but while men slept, his enimie came, and sowd tares among vheate, and went his way. But when the blade was sprong vp, and had brought forth frute, then appeared the tares also. So the seruants of the housholder came, and sayd vnto him: Sir didst not thou sow good seede in thy feeld? from whence then hath it tares? He sayd vnto them the enuious man hath done this. The seruants sayd vnto him, wilt thou then that we go and veeede them vp? But he sayd, nay: least while yee gather vp the tares, yee plucke vp also the vheat with them: let both grow together vntill the haruest, and in the time of haruest, I will say too the reapers: gather yee first the tares, and bind them together in sheaves, to be burnt: but gather the vheate into my barn.

The exposition of the text.



Occasion of this Gospel, was given by Christes hearers, of whom some were Hypocrites, who notwithstanding liked very wel of them selves, that they were accounted of Christes flocke: and other some were sincere and good. Now because they sawe a confused mixture of the good and euill together, their mindes were not a little troubled. To the intent therefore that the Lord might both warn the one of their hypocritie, and of the punishment that shoulde one day ensue for it, & raise vp the other to stedfastnesse and vnbauquishable confidence, by laying before them the seperation and reward that was to come: he propounded this parable vnto them. Whereof the meaning is this: that the euil must be mixed with the good in the church, as long as this world standeth, which in the end of the world shall be seperated one from another: so as vnto the godly

H. b.

may

v. Sunday after Epiphany.

may be rendered reward, and vnto the wicked deserued punishment. This Gospel therefore serueth too this purpose, too put the hypocrites in feare, and by setting forth their punishment too prouoke them too repentaunce, and too comforte the godly, arming them too the sufferance of euils. And the places of this Gospel are foure.

1. What manner of kingdome Christes kingdome in this world is.
2. Of the enemies of this kingdome.
3. The prayer of Christes disciples against the enemies, & why God suffereth enemies in his Church.
4. Of the punishment of Christes enemies, and of the reward of the godly.

Of the first.

The kingdome of heauen is take diuerfly in scripture. For first when John sayeth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnesse of life, wherby GOD setteth vs vp againe into the hope of blessed immortallitie. For deliuering vs out of the bondage of sinne and death, he taketh vs too him selfe: that wandering as Pilgrimes vpon the earth, we may before hand possesse the heavenly life through faith. Therefore where as hee sayeth, the kingdome of heauen is at hand: he meaneth that the restoring of vs vnto blessed life, yea and the verie true and euerlasting felicitie is offered too vs in Christe. Besides this, it signifieth the Gospel of Christe it selfe, whereby the Citizens are gathered together into the kingdome of heauen, as when the Lord sayth: the kingdome of heauen is within you. Thirdly it signifieth the frute of the Gospel preached in the hearts of the godly: and then it is (as Paule defineth in the xij. to the *Romaines*.) righteousness, ioy, spirite, and peace of conscience. Fourthly it signifieth the felicitie too come, in euerlasting life after the iudgement: as when Christe promiseth it should come too passe, that manie shall

shall come from the East and from the West, and sit down
with Abraham, Isaac, and Jacob in the kingdom of heaven.
Fifthly it signifieth the verie visible Church it selfe in this
world, wherein are good and euil mingled together vntil har-
uest time: that is to say, til the end of this world. In this sig-
nification is the kingdome of heaven taken in this Gospell:
of which kingdome I wil now speake a fewe things out of
this present parable. The kingdome of Heaven is like a man
that sowed good seed in his field. &c. The man that soweth,
is Christ, verie God and verie man. The field is the world.
The seed are the children of the kingdom. Of these thre
do teach many things.

For first when Christ is called a sower, these things are
ment therby. First how great the dignitie of the Church is,
which hath the sonne of God to hir founder. Secondly, that
the wise of the world do not sowe the church (for that belon-
geth alonely vnto Christ) and therefore that it is not prefe-
red by the wisdom of the world. Thirdely, that it is the of-
fice of Christ to sowe, that is to say, to teache righteous-
nesse and eternall saluation. Fourthly, that no man can be-
come good seede, (that is to say, be iustified and renewed to e-
ternall life) without Christ the sower.

Secondly in as much as the world is called Christs field,
many things are offered vs to thinke vpon. Firste, that no
any one kingdome of the worlde, not *farthe*, not *Greece*, not
Jewrie, no nor any other nation vnder the same, can claime
to it self alone to be the Lozors field. For all the whole world
is that fælde, wherein Christ the sower soweth this seede.
Therefore, like as no nation, no nor any may iustly cōplain
that he is shut out of the kingdom of heaven: so no people ca-
(as I sayde) challenge this glorie to it selfe alone. Secondly,
here it is seene that Gods mercie is infinite, who offereth
Christes benefites (that is to wit, wisdom, iustification,
sanctification, and redemption) to all men throughout the
wide world,

Thirdly,

Thirdly: It is to be observed; why the world is called a field.
 For under this Metaphor is signified that manuring is need
 full. For as this field is to be tilled by the preaching of re-
 pentance: so is it also to be watered with the blood & spirit
 of Christ: otherwise the seed is choked, and so perissheth.
 : II. The seed in this place signifieth both that which is sowe-
 den, and that which groweth. What is sower; Christs Gos-
 pell: which as it offreth free remission of sinnes: so it requi-
 reth a continuall repentance. This seed (that is to say, Chri-
 stes Gospel) the field receiveth by sayth. But it is cherished
 and preserved by the holy Ghost; that it bee not drowned by
 the stormes of the fleshe, and of persecution, and so die and
 come to nought. : Agayne, that which cometh of the seed
 is called theede also: namely the Church beate it selfe, that is to
 say, the children of God. For the word of God or the Gos-
 pell, is that incorruptible seed, wherof wee growe ageyne
 the children of God. : This therefore is the description of the kingdome of Hea-
 ven; that is to say of Gods Church in this world. Wherby
 we are taught; first that the Church is not the work of any
 other man; than of the Sonne of God. And therefore right
 sonde is the Pope, when hee braggeth himself to be the so-
 vereyn of this Church. And secondly, that this Church is not
 builded by mans doctrine, but onely by the Gospel of Jesus
 Christ; which whosoever doe teach purely, are the workers
 of Christ the sower. : Of the seconde
 This Parable teacheth that Christs kingdome shall al-
 ways have enemies, in like wise as the first promise also
 telleth in the third of Genesis. The seed of the serpent shall
 lie in wait for the seed of the woman. How true this is, the
 storie of the Church from thence forth that the seed was pro-
 mised, unto this present day, teacheth vs. Wheresoever is an
 Abell, there is also some a Cain. Wheresoever is an Isaac,
 there

there is also an Israell. Where as is a Jacob, there is also some Esau or other. Whereas is a Dauid, there is also a Saule. Whereas is a Christ, there is also a Judas. Whereas is Paul, there is also some Nero. And wee must not looke too haue it otherwise. For Satan lieth alwayes in waite for Christes church, whiche he endeuoreth cyther vtterly too abolishe, or els too defile it with wicked doctrine and manners.

But when come the enimies? When men sleepe then commeth the enimie and solweth Darnell. By this sleepe are noted both the ministers of the word, and also the hearers thereof. The ministers of the word are sayde too sleepe when they do not their dutie faithfully in teaching things that are holysome: in admonishing those that seeme too bee slouthful: in rebuking those whom they see not too walke the right way too the truth of the Gospel: in comforting the fearful consciences: and in confuting erroneous opinions whiche fight with the foundation, that is too say the articles of our faith. The hearers also are sayde too sleepe, when they cyther heare the word negligently, or else were colde and by little and little fall away, as wee see many do now a dayes.

When men sleepe so, then commeth the enemy, and that bicause hee is the enemy of Christe, whose kingdome (that is too say, the Church) hee desireth too wast, and too enlarge his owne kingdome by lying and murder.

What doeth the enimie? Hee solweth in the Lordes felde. What? First, false and hereticall doctrine fighting against the Articles of oure faith. And this practise hee began in Paradise, continuing it on stil in all ages. For wheresoeuer the true and sincere doctrine of the gospel is preched, there also is the enimie at hand, too poyson the fountaines of our Sauour with his owne venim, least men should drawe saluation out of the pure fountaines of our Sauoure. Secondly hee solweth contempt of the word in many. Of these lades spring by Darnel, that is too say naughtie children, as are first Hypocrites: secondly Sophisters: thirdly Tyrants: fourthly

v. Sunday after Epiphanie.

fourthly blasphemers: and fifthly wicked men. And all these knitting their powers together, assault the church, that is to say, that little selie flocke of Christes.

But what meaneth it that he sayth, that the enuious man hauing cast his seele of Darnel in the Lords felde, went his way? Doth the Deuil depart from Hypocrites, Sophisters, and Tirants? In no wise. But he is therefore sayd to go his way, for that he putteth on another face. He wil not seeme an enemie, but the spirite of God & an Angel of light, as it is to be seene in the Anabaptists, who make great boast of Gods Spirit, and of secret Reuelations, when as notwithstanding, they be deceyued by the sleights of Sathan.

And so this second place teacheth, first that the church hath hir enemies euen in the middes of the felde, that is to say in the outward societie of the church. Secondly it admonisheth vs that wee consent not too our enemies. Thirde, that wee may learne to descerne the enemies from the true Citizens of the Church. Fourthly it warneth vs, that after the example of many, we should not eyther altogether fall vtterly fro the Church, or bee offended at the calamitie of the Church, whiche in this life is set open to the iniuries of so many enemies.

¶ Of the third.

The seruants come too the master of the household, and say: Diddest thou not sowe good seele in thy felde? By this comming of the seruants too the maister of the house, is signified the prayer of the godly for the Church, ageinst sects & stumbling blocks in the Church. For as the godly do continually pray for the prosperitie and welfare of the Church: so do they praye that no euill or hurtful things may befall it: which thing is too bee seen euery where in Dauids Psalmes. Aske those things (saith hee) which are for the peace of Hierusalem: so mighte they prosper that loue thee. Contrarywise. Let mine enemies bee confounded (sayeth hee) and let them bee destroyed that would mee euil. Also in the seventh Psalm:

Psalm:

Psalme: Let his worke turne vpon his owne head, and let his wickednesse light vpon his owne croune.

But how can this stand with Chrystes commaundement, who bids vs too pray for them that curse vs & doe vs wrong? The prayer of the Church ageinst hir enimies hath alwaies a condition of Repentance and Conuersion annexed vnto it. For the meaning therof is, eyther that they may bee conuerted vnto repentance, or else that they may bee confounded & perish, that they may not alwaies craike blasphemies ageinst God, and bee troublesome too Gods saints. Wee must therefore pray for our enimies, that they may bee conuerted, wee must pray ageynst them, that they may bee confounded & dis-appointed of their deuises, wherby they practise myschaunce ageinst Chrystes Church.

VVilt thou (sayd his seruantes) that wee go and pluck them vp by the roote? too vvhome hee sayd, No: but let them both growe together, least in gathering the Darnell yee plucke vp the VVheat therewith. First, it is heer too bee knowne y Chryst entreateth neither of the dutie of Pastors, nor of the Magistrates: but only taketh away the stumbling blocke, wherewith the weak are troubled, when they see there are manie vnpure folk in the Church. For vnto the Pastors is committed the spiritual sword, wherewith they separate the vn-pure from the Church, by excommunicating them, too the intent that being stricken with shame, they may at length amend, & the good men not be defiled with their infection. Vnto the Magistrate also is a sword committed: but it is a secular sword as they term it, wherewith hee punisheth & casteth out the troublers of humane felowship. But albe it that Pastors and Magistrates doe their dutie neuer so diligently: yet shall they neuer bee able too purge the Church so cleane, but that some dregs of vnpure doctrine and wicked life will remaine, which when wee see, wee must not bee offended: but taking warning by this parable, wee must purge it as much as wee can, committing the rest vnto God.

J. 02

v. Sunday after Epiphanie.

For Chryſt doth not by his ſaying, beare with the maintenance of filthineſſe in the Church: but onely exhorteth his faithfull ſervants, not to bee diſcomforted when they are ſaine too ſuffer the euil to liue with them. Of this place therefore wee may gather. Firſt how great Gods mercy is, which ſo patiently ſuffereth the euil in his Church, too the intent they may repent. Secondly that by theſe things we may comfort our ſelues, againſt the ſtumbling block of the ſelweſſe of them that obey the Goſpell. And thirdly that the Anabaptiſts are confuted, which deny any congregation (wherin are many wicked folkes,) too bee the Church.

¶ Of the fourth.

AND in the time of harueſt, I will ſay too the harueſt folke: firſt gather yee toogether the darnell, and binde it toogether in bundels too bee burnt, but gather the vvheat intoo my barne. Here he preacheth of the ſeparating of the godly from the vngodly, which ſhal bee in the end of the world. Secondly he foztelleth that the time ſhal come, that the vngodly ſhal bee puniſhed, and the godly bee gathered intoo the kingdome of God. For in like maner as the darnel is bound toogether & caſt intoo the fire: and the wheat is gathered toogether, & laid vp in the barne too bee kept: ſo ſhall it alſo come too paſſe in the end of the world, that the vngodly ſhall be giuen ouer too eternall puniſhment too bee tormented, and the godly ſhal be deliuered & rewarded with poſſeſſion of eternall life. This doth Chryſt in the. xxiij. of Mathew expreſſe without parable in this wiſe, in the ſentence of the laſt iudgement, where he will ſay too the vngodly: Go yee curſed intoo euerlaſting fire. And too the godly: Come yee bliſſed of my father and poſſeſſe yee the kingdome prepared for you from the beginning. In the laſt ſentence that is giuen vppon the vngodly, there is named a double puniſhment, that is too wit: Curſing and eternal fire. For in as much as they haue deſpiſed the benefit of Chryſte freely offered vnto them, they are ſubiect too the
curſe

curse of al creatures : which punishment how horrible it is, no tong is able too expresse. Besides this, they shal be punished with double fire: namely wyth the fire of euil cōscience, the tozment wherof shall neuer haue end: and with fire burning the bodie and not consuming it : for the bodie being adiudged too eternall toztur, shall scēle euerlasting fire. If wēe thought vpon these things earnestly, wēe woulde not bēe so colde in matters of our saluation.

In the sentence giuen vpon the godlie, is set forth a double reward: namely the blissing of the father, & his inheritāce of Gods kingdome. The one is set as contrarie ageinst cursing, and the other is set ageinst eternall punishment. We may therfore gather a double argument hēerof. One of the punishment of the vngodlie, and the other of the rewarde of the godlie. And cyther of them both (if it bēe thought vpon as it ought too bēe) is effectuall too woꝝke in vs the feare of God and true and continual repentance.

By this meanes therefore all the whole Parable ameth at this marke : that the vngodly should leaue his own way, wherby hēe sinneth : that the vnrighteous shoulde leaue his thought, wherby hēe dispaireth of the forgiuenesse of his sinnes, and (accoꝝding too the saying of the Prophet) bēe conuerted too the Lord, bicause hēe is readie too forgiue. In this readinesse nothing wanteth : but there is in it almightie mercifulnesse, and mercifull almightinesse, too whome be gloꝝie for euer. Amen.

The Sunday called Septuagesima.

¶ The Gospell. Math. xx.



He kingdom of Heauen is like vntoo a man that is an housholder, vvhich vvente out early in the morning too hire labourers intoo his vineyarde. And vvhē the agreement vvas made vvith the laborers for a penny a day, he sent them intoo his vineyard. And he vvent

I.j.

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Septuagesima Sunday.

out about the thirde houre, and saw other standing ylle in the market place, and said vnto them: Go ye also into the vineyard, and vwhatsoever is right, I will giue you. And they went their way. Ageine, hee went out about the.vj.and.ix.houre, and did likewise. And about the.xj.hour he went out, and found other standing ydle, and sayd vnto them: VVhy stand yee here al the day idle? They sayde vnto him: Bicause no man hath hired vs. He sayth vnto them: Go ye also into the vineyarde, and vwhatsoever is right, that shall ye receiue. So when euen was come, the Lord of the vineyard sayd vnto his Stevvarde: Call the Laborers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleauenth houre, they receyued euery man a penny: But when the first came also, they supposed that they should haue receyued more, and they likewise receyued euery man a peny. And when they had receyued it, they murmured ageinst the good man of the house, saying: These last haue vvrought but one hour, and thou hast made them equall vvith vs vvich haue borne the burthen and heate of the day. But he answered vnto one of them, and sayde: Freende I doo thee no vvrong: diddest thou not agree vvith mee for a pennie? Take that thine is, and goe thy way: I will giue to this last euen as vntoo thee. Is it not lawfull for me to do as me listeth vvith mine ovvne goodes? Is thine eye euill bicause I am good? So the last shall be first, and the first shall be last. For many be called, but fevv be chosen.

The exposition of the text.



This Parable setteth befoze our eyes the image of the Church. For therein is shewed howe the Church (which is likened too a Vineyarde) is dealte wvthall. For as the workmen are in respecte of a Vineyarde: so are men in respect of the Church. The workmen are called into the vineyard, some soner, and some later. Some labor much and long time, & some labor little and short time. So of men, some so-
uer,

ner, some later, are gathered into the Church by the preaching of the Gospel: and they worke some more, some lesse. Moreover, as the householder giueth to some their dayes wages vppon couenaunt, and vnto other some as muche of his owne good will: so in likewise our heauenly Father is a like bountifull to all that labour in his Church. Ageine as the householder biddeth the proud and stubborn go their wayes, and maketh muche of those that take his liberalitie in good worthe. So God the father reiecteth those that seek rewardes of workes, whereas hee bestoweth eternall life vppon those that depend vpon his free and franke good wil. And so the meaning of this Gospel is, that no man eyther truste in his owne workes, if they be many: or despaire if they bee none: but onely depend vpon the goodnesse of God, walking in the feare of the Lord. And hereof may three places be made.

- 1 That euery Christian is hyred into the Lords vineyard to worke.
- 2 A generall doctrine concerning good workes, and the rewardes of good workes.
- 3 Of Chrystes saying: So shall the last be first, and the first be last: many are called and few chosen.

¶ Of the first.

The Church of God is in the scriptures oftentimes called the Lords vineyard: and that, first bicause the Lord hath chosen it, and boughsaued to make a couenaunt of grace and euerlasting saluatiō with it, and bestowed innumerable benesites vpon it, and hathe planted and furnished it. All the whole Church is a vineyard: and all Christians are the vine branches, whiche in an other respect are also called workemen. Secondly this naming of it, sheweth how muche the Lord esteemeth his Church: for no possession is more precious than a vineyard. Neither doth any require greater or more continuall labour.

I. y.

Thirdly

Septuagesima sunday.

Thirdly when as the Lord calleth his church a vineyard, he commendeth his own care and earnestnesse towards vs. Fourthly this name signifieth, y^e we haue neede of continuall looking too, and of continuall care and that the Lord had neede too put too his hande, if he minde too haue true & fruteful vine bzanches. Fifthly that they whiche are receiued into the church, are bound too bzing forth good frute. For as the vine bzanches doe bzing forth good grapes, & not wilde grapes: so Christians must doe the woorkis of the spirit, & not of y^e fleshe.

Now is too be seen, how euery Christian must behaue himself in the Lords vineyard. For as there bee sundry duties in a vineyard, for one pláteth, another watereth, another shredde, another bindeth, another vnderproppeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according too the diuersitie wherof, men must labour in the Church. The Lord appointeth vnto euery man his taske, according too his owne wil. For like as in a vineyard, the houtholder giueth to one man a shreddinghook, too another a spade, and too another a knife or a hatchet: So in the church one is appointed of God too be a preacher, another too be a magistrate, the third too be a houtholder, the fourth a teacher in a schoule, another too be a scholar, and another too be a craftsman, and so forth.

But heer euery man in his laboz must cōsider three things. First whither his labour be profitable in the vineyard, and commaunded him by the houtholder. Secondly what is too be auoyded of him in his labozing. Thirdly what, and how it is too be done.

Whither thy laboz be profitable, & cōmaunded thee by the houtholder, thou maist know by two things: namety by the commaundement, and by thy calling. Euery laboz that maketh too the planting, watering, cherishing, and preserving of this vineyard, hath a commaundement: that is too wit: the laboz y^e serueth too the glozy of God, the edifying of the church, & the harbzoughs of the church, that is too say, cōmon weales
and

and householdes: is commanded by God in the first table and in the fourth commandment. Besides this, it is not inough that thou arte commaunded to labour, vnlesse thou bee enabled to laboꝝ in lawfull vocation. For hee that taketh vpon him to labour in the vineyard without calling, is rash and bringeth forth no frute.

In labouring thou must bee ware, firste that thou bee not proud if thou see me to thy selfe to laboꝝ moze, or also better than another man. Secondely, that thou haue not an eye to the rewarde of thy laboꝝ perfoꝝmed, but to the commaundement of the householder, who hath set thee in the vineyard, to the intent thou shouldest woꝝk. Thirde, that thou despise not such as woꝝk lesse than thy self. And fourthly, that thou grudge not ageinst thy master of the house, though he apier liherall to them that see me to haue wrought lesse than thou.

What is to bee looked vnto, and continually to bee thought vpon while thou art woꝝking? First it behoueth euery man to think hee is brought into the Lords vineyard, not to bee ydle, but to woꝝk. For in the Lords vineyard there is no roome for slouth and sluggishness. No man can (without displeasing the master of the house) put ouer his taske to another man. Therefore who soeuer is brought into this vineyard, let him laboꝝ lustily without deceyt. For cursed is hee that doth the Lords woꝝk deceitfully. Secondly in laboꝝing let him think he standeth in his masters sight, who not only beholdeth the outward doings: but also seeth the secretes of the hart, and esteemeth the woꝝk by the meaning of the hart, rather than by the effect of the woꝝke. Thirde this looking on of the master, shal stir vp the laboꝝer to woꝝk heedfully, that hee may with a cheerfull minde beare out the heate and burthen of the day. Fourthly an eye is to bee had to nothing else, than to the goodness of the householder God which commaundeth to laboꝝ: and that one thing alone wil encourage a man to go thꝛough with his taske lustily. Fifthly when thou hast done all that thou canst do, thou shalt say, thou arte an

A.iiij.

vnprofitable

Septuagesima Sunday.

vnprofitable seruant. For if thou eyther be proude bicause thou camest sooner into the Lords vineyard, or despise others that may seem to haue wrought lesse than thou, or murmur ageinst the goodman of the house who is alike liberall to others as to thee: thou shalt heer. Friend I doo thee no vvrong, diddest thou not couenant vvith mee for a penny? take that is thine ovvne, and go thy vvay. Is it not lavvfull for mee too doo vvith mine ovvne vvhat I list? Is thine eye euill bicause I am good? Thre things are heer founde faulte with in the murmur. First that hee presumeth vpon the worthinesse of his work. Secondly that he doth not commend and set forth the liberalitie of the householder, but rather blameth him for it. Thirdly that hee enuieth other men for the bountifulnesse of the liberall householder towards them. Suche are all they that seeke to iustifie themselves by workes, being vtterly boyde of sayth.

Of the second.

The intent wee may the more distinctly vnderstand the doctrine of good workes, thre things are to be thoroughly weyed. First what things are requisit to the account of good workes. Then what are the causes of good workes: and thirdly why God hath added so many & so notable promises vnto good workes, and why hee voutsaueeth rewards vnto them.

As pertainig to the first five things are requisite, that a work done by man may worthily be called good. One is commaundement. Another is Chrystes spirit. The third is faith. The fourth is a right end. And the fifth is grace, where through the default is taken in good work.

Now that to the ratifying of a good work, commaundement is required, it is manifest by these foure things: by our owne state, by the commaundement, by the forbidding, and by the maner of worshipping God.

Our state is that wee should be the seruantes of God, and he be our Lord God. Wherefore as it is his prerogative, to command

command vs what wee shall doe: so is it our duty, to follow his wil as the moste certaine rule of our dutie.

The same thing teacheth the commaundement. Ezech. 20. **W**alke ye in my precepts, and keep my iudgements, and do them. Eay. 48. I am the Lord thy God that teacheth thee profitable things, and maketh thee walke in the way that thou walkest. Hierem. 33. I haue made thee a watch man ouer the house of Israel, thou shalt hear the word out of my mouth, & thou shalt doe my message to them from mee.

The forbidding is manifest. Deut. 12. Ye shall not doe euery one of you what seemeth right to him selfe. Ezechiel. 20. **W**alke not in the commaundements of your fathers.

The manner of worshipping God, requireth that the work that should please him, should bee commaunded by him: and therupon the Lord telleth vs plainly, it is to no purpose to worship him with the commaundementes and doctrines of men. And Eay. 29. It is named one of the wickednesses for which the Lord threatneth euils vnto his people, that they worshipped him with the commaundements of men, wherfore Paule Col. 2. dooth manifestly condemn all wth worshipping.

Whereby therefore it is euident, that to the ratifying of a good work, the commaundement of God is requisite. Therefore let the worde of God bee our lampe to shine before vs in all our doings.

Secondly, vnto the ratifying of a good worke, is required Chrystes spirit. For whosoever bee led by the spirit of God, they be the sonnes of God. The spirit of the flesh defileth the worke, in so much that they which are in the flesh, cannot please God. Then haue wee need of the spirit that regenerateth vs into new men, without the which neyther wee nor our works doe please.

Thirdly is faith required. For by faith the person is reconciled to God, and made righteous. Through faith then are our works also acceptable. For without faith it is impossible to please God. For whatsoever is not of faith, is sinne.

A. iiij.

Fourthly

Septuagesima Sunday.

Fourthly is required a right ende, to the goodnesse of the work, according as these words of Augustine testifie. Knowe thou (sayth hee) that vertues are to be discerned from vices, not in working, but in end. The working is that which is to be done, and the end is that for which it is to be done. Therefore when a man doth any thing wherein he seemeth not to sinne, if he do it not to that end for which he ought to do it, he is conuicted to sinne. And it is meete that the uttermoste end of all our doings, be the glory of God, vnder which many other are often times ordeyned.

Fifthly to the accomplishment of a good work, is required grace, whereby the default is taken in good worke. For although he that is iustified by faith, doth not fulfil the law of God, but rather findeth many blemishes in all his workes: yet do his workes please God in deed, and what fault so euer is in them, that doth grace couer.

These are the five things therefore that are requisite to the ratifying of a good work, without which the work can in no wise be called good before God. Now, which I promised in the second place, I wil recite the causes that may moue thoroughly to do good: and they are in all, three: necessitie, dignitie, and rewarde.

Necessitie is of five sortes: that is to wit, of commaundement, of det, of keeping faith, of eschuing punishment, and of conuersion. The first necessitie is Gods commaundement, wherunto al reasonable creatures ought to obey. And Paule sayth. This is Gods wil, that you should be made holy. The second necessitie is dette, whereof Rom. 8. we are debtors to GOD and not to the flesh. For we are not masters of our selues, but we are his who hath redeemed vs with his precious blood. The thirde necessitie is faith, which cannot be kept as long as we folowe sinne against conscience. Whereby Paule sayth. If any man haue not a care of those that are his, and cheefly of those that are of his owne household, hee hath renounced the sayth, and is worse than an Infidel.

Right

Fight thou an honeste fighte, hauing faith and a good conscience. The fourth necessitie is the eschuing of punishment. For their iniquities (saith David) thou punishest the childre of men. The fifth necessitie is conuersion. As truely as I liue (saith the Lord) I wil not the death of a sinner, but that hee should conuert and liue. For when a man turneth to amendment, hee is quickened ageine, and regenerated into a newe man, that he may from thencefoꝛ the mortifie the deēds of the fleshe, by the spirite. Rom. 8.

The second cause of good woꝛks is dignitie. For those that be iustified, are the children of God: they are gods holy temple, they are kings and pꝛests, annointed of the holy Ghost. Who beeing endued with rightuousnesse, ought to set foꝛ the God with minde, voice, confession, and conuersation.

The third cause is rewarde, that is to say, the recompensing of the patience and obedience of the beleuers towarde God. For God promiseth rewarde: whiche wee must looke foꝛ by faith, not hauing any respecte to the woꝛks that wee haue done, but to the free promises. So in the eleuenth to the Hebrewes, Moyses is read to haue had respect to the recompensing. Therfoꝛe when God promiseth recompence, wee must doo two things. First we must acknowledge the unworthinesse and imperfection of our owne woꝛk. And secondly we must stedfastly beleue, that God the promiser is true of his promises, trusting wholly to the goodnesse of him that promiseth, and not to the unworthinesse of the woꝛk.

In the thirde place, I propounded it as a thing to be thoroughly weyed, why God added promises to good woꝛks, & why he vouchsaueth to rewarde them. The causes of this matter are chiefly foue.

The first is, that they might be testimonies of Gods providence. For God wil haue it knowne, bothe that bodily goodes are things by him created, and also that they are not scattered by chance, but that they are giuen by him, and preserved by him foꝛ the church, according to this saying: Wee

A. v.

filled

Septuagesima Sunday.

filled the hungry with good things, and the rich he sent empty away. The second is, that they should be witnessings that God wil preserve his church even in this life. Whereupon 1. Tim. 4. Godliness hath promises both of this present life, and of the life to come. The third is, that God wil, that both bodily necessitie shall be a putting of vs in minde of Faith, Prayer, Hope, and thanksgiving: and also that these good things should be craved by Faith, and waited for by patience. The fourth is, that they might put vs in remembrance of the promise of grace. For corporall benefites are vnto the faithful a sealing vp of grace. The fifth is, that God wil haue bothe these things done: namely his Church to be subiecte to the crosse, and also to be preserved even in the middes of peril in this life. Bothe these things are shewed in the. 37. of Esay: O Lord our God saue vs from the hande of Sennacherib, that all kingdomes of the earth may know, that thou onely art the Lord.

¶ Of the third.

This sentence wherewith the Lord closeth vp this parable, is to be marked with heed. So shall the last be first, & the first be last. Why so? For many are called, and few be chosen.

The proposition of this sentence, which is an auke thing to reason, as it rayseth vp the weake harted that acknowledge their infirmitie: So it casteth downe the proude Hypocrites swelling in opinion of their owne righteousness and holynesse, and beateth them flat vnto the ground, as it were a thunderbolte from Heauen. But who are those first? and who are the last? These that are first with them selues in their owne opinion, and in the estimation of their owne workes, shall be last with God: that is to say, of no value, yea rather men damned by the iust iudgement of God. They be last with them selues, which in good earnest acknowledge their owne vilenesse and infirmitie, as whiche feele them selues to haue no desert: and these shall be first with God, that
is to

is too say, accepted with God, so that they leane vnto Chryst the Mediator, by stedfast sayth.

The meaning of this sentence, Many are called, and fewe chosen, teacheth two things : the one is, howe great is the godnesse & mercy of God, that calleth all men to the knowledge of his sonne, by his gospel. The other is, howe great is the vnthankfulnesse of men, of whome so fewe are found that are chosen, that is too say, godly, sincere, and practising earnest repentance. For there are fewe that renounce theyr owne woorkes (yea & themselues) altogether, and that trust onely to God, and glorifie him in minde, talke, confession, and conuersation. This sentence therefore admonisheth vs, first to acknowledge the benefite of God that calleth vs by the Gospel : secondely to detest the vnthankfulnesse of the world, which accepteth not the benefits offered : & thirde to ioine our selues to those fewe in repentance, sayth and true inuocation, which receiue the Gospel sincerely to the glory of God, to whome be honoꝝ for euer. Amen.

The Sunday called Sexagesima.

¶ The Gospel. Luke. viij.

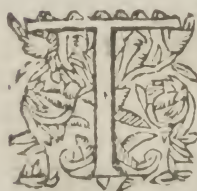


Then much people were gathered together, & were come to him out of all Cities, he spake by a similitude. The sower went out to sow his seede : and as hee sowed, some fell by the way side, and it was troden downe, and the foules of the aire deuoured it vpper. And some fel on stones, and as sone as it was sprong vp, it withered away, because it lacked moystnesse. And some fell among thorns, and the thornes sprang vp with it and choaked it. And some fel on good ground, and sprang vp and bare frute an hundred fold. And as he sayd these things : he cried : he that hath eares to heere, let him heere. And his disciples asked him saying : What manner of simi-

Sexagesima sunday.

of similitude is this? And hee sayd: Vntoo you it is gyuen too knowve the secretes of the kingdom of God, but too other, by Parables: that vwhen they see they shoulde not see, and vwhen they heer they shold not vnderstand. The Parable is this: The seede is the vwoord of God: those that are beside the vvay, are they that heere: then commeth the diuel, and taketh avway the vwoord out of their hartes, leaste they shoulde beleue and bee saued. They on the stones are they, vvliche vwhen they heere, receyue the vwoord vvith ioy, and these haue no rootes, vvich for a vvhile beleue, and in time of temptation goe avway. And that vvich fel among thorns are they, vvich vwhen they haue herd, go foorth, and are choaked vvith cares and riches, and voluptuous liuing, and bring foorth no frute. That vvich fell in the good ground are they, vvich vvith a pure and good herte, heere the vwoord and keepe it, and bring foorth frute through pacience.

The exposition of the text.



Hys Gospel containeth a goodlie image of the church militant in this woꝝld, and springing of the incorruptible seeðe of Gods woꝝde, in the visible companie wherof, how many and how sundꝝy soꝝts of heerers ther bee, hee peincth out by the similitude of the naturall seed. Foꝝ hee beareth witnesse that it happeneth alike too the heauenlie seeðe, as is wont too happen too the naturall seeðe, cast into the ground. Foꝝ like as all bringeth not foꝝth frute that the husbandman casteth into the ground, no noꝝ scarce the fourth parte of it: Euen so the woꝝd of God hath sundꝝy heerers, in very fewe of whome it bringeth foꝝth wholsome frute. Heerof are thꝛee places.

- 1 The exposition of the Parable.
- 2 The diuers soꝝtes of the heerers of Gods woꝝde.
- 3 As concerning the Loꝝdes saying: Hee that hath eares too heere, let him heere.

¶ Of

¶ Of the first.

The causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teache the people in parables. And it was a very auncient maner of teaching, to teache in parables and similitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eyes and minds of men. Thirdly, because the things that are taught by suche kindes of images and tokens, do helpe the memoire, that the doctrine by them (as it were by tokens of remembrance) may bee sent out to all that shall come after. Fourthly also, Parables do assuage the ouer harde rebukes, and as it were hide the with a certain veyle, that they may the lesse offend. And yet afterward being conceyued & vnderstood in the minde, they teach and do as much as plaine doctrine, and yet they touche no man openly. Finally the partes of this parable, are the sower, the seede, the frute, and the ground.

The sower is God: who although he cast his seed into the ground by men: yet notwithstanding hee is presente with them him selfe, and worketh with them. By reason whereof the ministers of the word are termed Gods helpfellowes: by which name, both things are ment, that is to wit, that bothe GOD doth worke after his owne maner, and that men as workfellowes do bessewe their labour in Gods beha'fe. Here wee may learne two things. First that the seed is precious and noble. For we see in the worlde, that the excellenter the seede is, so much more cunning and skilfull persons are set to lay it into the ground. If the kings of the worlde together with the wise men of the worlde, were sayde to bee the layers of this seed into the ground, al men wold wonder at it, & all men would be very desirous to knowe this seed. But now is God become the sower here: and the stewards of Gods mysteries are here present. And therefore it muste
needes

Sexagesima Sunday

néeds bée, that this sowing is both an earnest and a noble sowing aboue all others. The other thing that we may learne heerby, is that it is a great fault, and woꝛthy to bē punished with most greuous punishment, eyther to receiue the seed of the sower God, into a ground (that is to say a heart) not tilled before with the plough of the lawe: or when it is receyued, not to cherishe it with all the attendance, carefulnesse, & diligence that may bē, so as it may growe and bying forth the moste acceptable frute to the sower.

The seed is the very word of God, and not of man: whiche seed the only begotten sonne of God hath brought out of the bosome of his father. This seed is liuely: wherfore if it seme at any time not to bying forth frute, it is not the fault of the seed, but of the ground. They that eyther corrupt this seed as hereticks do: or choke it, as hypocrites do: or keep it down by force, as tyrants do: or thrust in other in stead of it, as the papists do: shall one day feele the iust wrath of God, who as he hath giuen pure seed, so also wil he haue the same kept pure, and in no wise corrupted. And this seed hath he left with his Church to keepe, layd vp in the treasures of the Prophetes and Apostles.

The frute that this seede byingeth forth, foloweth the nature of the seede when it is growen vp. For first after it is layed into the ground, there springeth of it repentance, that is to say, an amendment of the former wicked life. For like as some excellent seed being conceived in the bowels of the earth, doth by his owne power kill the weeds that ouergrew the ground before: so this seede dothe by true remorse, kill the shreud weeds, (that is to say sinnes) whiche the Deuill hath sowed in mannes harte, so as they may not bear deadly frute unto damnation, as they did before. Ageine, this seede togiether with helthful repentaunce, byingeth forth faith, the frute whereof is moste acceptable to God. Out of this faith, as out of the eare of the corne, come forth the seedes, that is to say, children of God, according to this saying: *Thas*
as

as many as beleued, he gaue them power to become the children of God. These (as sayth saint Peter) are bozne againe, not of corruptible seede, but of incorruptible seede, by the worde of the liuing God that continueth for euer. The children of God being so bozne of Gods incorruptible seede, doe bring forth their fruite, that is to wit, good workes and patience, wherewith the Lords fruteful field flourisheth euen vntill harvest.

¶ Of the seconde.

By the manner of the seede layde into the ground, a man may gather foure kindes of hearers of Gods word. For the seede that is layde into the ground, either is not conceived in the bowels of the earth, or else is conceived wyth fruite, howbeit such fruite as out of hande withereth and perissheth: or else with fruite that endureth to the harvest. And this varietie happeneth by reason of the nature of the soyle. For if the seede light into the way, it taketh no roote, but is either troden downe with fete, or deuoured by the byrdes. If it light vpon stonie ground, because it taketh no deepe roote, it perissheth as soone as it cometh vp. If it light among thornes, the thornes choke it, and it dieth without profit. If it light vpon good ground, it beareth fruite, and that plentifully. Wherevpon our Lord concludeth manifestly, that there bee foure sortes of hearers, of which I must now speake in order.

The first kinde of hearers is set forth in this wise in the Parable. Some fell in the highe way, and was troden vvyth feete. The Parable is thus expounded by the Lord. Those that are by the high way, are those that heere the vwoorde, and anone cometh the Diuel, and taketh the vwoord out of their heartes, least they shoulde beleue and bee saued.

In this exposition many things doe meete together, wch thie to be considered. First, what is the cause that it beareth not fruite, namely because the ground is harde and drie,

Sexagesima sunday

die, that is to say, the heartes of the hearers are stonie and harde, so as they giue no place to the worde. Whennes hartes were harde by accustoming themselves to sinne, by hope of scaping without punishment, by Epicurische thoughtes, by innumerable examples of such as sinne, and by the craftes of the Diuell. And whereas the Lorde sayth, that the seede was sowed in their hearts, it is as muche as if he had sayde, that the vice & leudnesse of men is the cause why it is taken out of their hartes. Wherefore they doe God wrong, that ascribe their damnation vnto him. For hee being mercifull vnto al men, casteth his seed into the ground, that is to say, sendeth preachers to teach his gospel: but through mens default it cometh too passe that it is troden vnder foote without fruite. Secondly it is too be marked aduisedly, that the diuell is sayde too come and take away the worde out of their hartes. Whereby wee gather, that this enimie of our saluation (according as hungrie birdes are wonte too doe in seed tyme) as soone as the doctrine cometh abroade, is at hande, and steppes in, to catche it byppe before it can conceiue moysture and growe forth. That this is the continuall endeuer of Satan, the fozie of all tymes teacheth vs, and Peter testifieth when hee sayth: that the Diuell goeth about like a roaring Lion, seeking whom hee may deuour. For in like wyse as hee set himselfe ageinst our first parentes, and that by taking Gods word out of their hartes: so employeth hee himselfe wholly with like endeuer at this day, that the worde whiche is preached, may abide frutelesse with the hearers. Thirdly, it is to be obserued, that the Gospel is the preaching of saluation. For when hee sayth that the Diuell taketh the word out of the hartes of the hearers, least any should be saued: hee declareth sufficiently, that the worde of God is appointed too our saluation. Fourthly here is too be obserued, the great prayse of sayth, in asmuche as Chryste in expresse wordes calleth it the cause of our saluation, leaste throughe beleueing (sayeth hee) they might be saued. For as saluation
is offered

is offered vnto men by the ministracion of the Gospell: so by faith only is the offered saluation receyued and reteined: wherevpon the Apostle sayeth, the Gospell is the power of God, vnto saluation, to euery one that beleueth. Firstly as our great vnthankfulnesse is noted, wherethrough we despise the saluation that is offred vs by the word: so is their errour too be detested, which go about to depriue the word spoken, of his power: who doubtlesse are the diuels instruments too hinder the saluation of men.

The second sort of hearers are noted in this parable: Other some fell vpon stones, and as loone as it came vp, it withered, bicause it had no moysture. The Parable is expounded by the Lord in these words. For that which fell vpon the stones, are thoe which when they haue heard the vwoorde, doo receiue it with ioye, but yet they haue no roote, but beleue for a time, but go backe in the time of triall. As long as the Crosse and persecution troubleth them not, they holde not the meanest place in the Church: but as soone as persecution ryseth for the Gospell, they giue ouer, and sayth dieth vtterly in them without frute: and of this sorte of hearers (alas for sorowe) there are too many. As soone as the doctrine of the Gospell was purged in this Realme, very many seemed too embrace the Gospell earnestly. But when they sawe their frendes displeased with them for it: when they perceiued that no smal peece of their estimation among the Papistes was abated by it: and that the crosse touched them somewhat neerly: then they forgot the swetnesse of the Gospell, whiche they had heretofore receyued with ioyfulnesse, and shamefully lyke wyretches slypt from it too their vtter reproche, & the horrible destruction of their soules: for whom it had ben much better neuer too haue tasted the goodnesse of the Gospell, than wyth so much shame too sal away again from grace and saluation.

The third sorte of hearers is painted out in this Parable, thus: And other some fell among thornes, and the thornes growving vp with it, choaked it. The Lord interpreting this

B. J.

parable

Sexagesima sunday.

parable, sayth: That vvhiche fell among thornes are those vvhich haue herd the vword, and going their vways are choked vwith the cares, and the ryches and pleasures of this lyfe, so that they bring forth no frute. In this exposition of the Loyds, many things are to be considered. Firste that this sorte of men is made to cherishe the seede within, that is to say, that they turne vnto the Lorde with true repentance, & that they beleue and loue the word of god. Secondly, that the corruption of the seede, (that is to say, of Gods worde soluen in the hart of man) commeth from elsewhere, namely of the thornes. For as good seede being conceived in good grounde and growne vp, is often so marred with the thornes that winde about it, that it perissheth before the haruest: Euen so many being at the first well disposed and worshippers of God, are before the ende of their life choked with thornes, I say with the thornes of carefulnesse, of riches and of pleasures. Thirdly it is to be obserued in this place, that the Lord putteth here. iij. kinds of thorns, which do choke the heuenly seede after that it is growne vp & spindled: as are thoughtfulness or cares of this worlde, and riches, according as Matthew hath: or (as Matthew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Seeing then, that these be the thornes wherewith Gods word is choked, and that there is none of all which is not ouergrowen with great store, and as it were with a thicke queach of thorns: we must do our indeuer, that if we cannot vtterly plucke vp all the thornes themselves, we may (at least wise) breake off their prickles, that they perce not thorough Gods crop and destroy it.

As concerning the first kind of thorns, this is the way to blunt them: if we wholly renounce this worlde with his lustes, and vse this worlde as though we vsed it not, according as Paul admonisheth vs to do.

The second kind shal doo no harme, if we follow Salomons counsell, who sayth: If riches abounde, set not thy hart vpon them,

them: And also Paules counsel, which saith: warn the riche men in this world, that they bee not proude, nor trust too the vncertaintie of their riches, but in the living God which giueth vs all things plentifully too our vse: but that they doe well and endeuour too bee riche in god woorks, and bee liberal too wards others.

The .iiij. kind of thornes are the pleasures of this life, which consist in delights, pompe, worldly honoꝝ, dainty meats, fine apparel, and chamber woꝝk: which all toogether and seuerally doe choke the seeede of God, so as it cannot bring foꝝthe the frute of eternall life. Let them therfoꝝe that haue regarde of euerlasting saluation, take god heed of these thornes.

The fourth soꝝt of heereꝝ is noted in this part of the parable. And some seeede fel vpon good grounde, and sprang vp and bare frute, and brought foꝝthe, some thirtie folde, some sixtie folde, and some a hundred folde. This parable is expounded of the Lord in these woꝝdes. And that vvhiche fel vpon good ground, are thole that vwith a pure and good harte doo hear the vvoord, and keepe it, and bring foꝝthe frute through pacience. In this exposition fīue things are too bee obserued, whiche doe define y god ground wherinto y lords seed was cast. The first is too receiue the seeede and heare the woꝝd with a pure & good hart. The second is too keeꝝp the seed, that is too say, not too foꝝget y woꝝd that is herd, but too think vpon it coꝝtinually. The thirde is too bring foꝝthe frute in true godlinesse, holinesse, charitie, and the duetie of a mannes vocation. The fourth is that this frute must be brought foꝝth in patience: verely that wee suffer not ouꝝ selues too bee pulled by any meanes from sayth, and from bringing foꝝth frute. The fifth is, that all bring not foꝝth alike much frute: ffoꝝ the Lord sayth: Some thirtie fold, another sixtie folde, and another a hundred folde: that is too say, they which beleue the gospels, bring foꝝth frute according too the measure of their faith, some moꝝe and some lesse. This ooddes in bringing foꝝth frute, doth bothe teache vs and comfort vs. It teacheth vs, that the seeede of God must
B. y. not

Sexagesima sunday

not bee frutelesse, if at leastwise wee couet too haue it too our welfare: and it comforteth them that bee of a gentle and good hart, & desirous too bzing forth much frute into Gods barne, who notwithstanding doe feeble them selues destitute of power, and that they cannot yeeld encrease of thre score folde, or of a hundred fold. These need not too discourage them selues: for the godman of the house vouchsafeth, euen the baser sort their honour, and the commendation of goodnesse. Therefore who soeuer is a louer of his owne saluation, let him endeuer too bzing forth the frute according too the estate of his calling. And when he perceyueth him self too bzing forth but a little, let him craue helpe of the godman of the house, and trust too his goodnesse which reiecteth not euen him that bzingeth neuer so little frute.

¶ Of the third.

AS hee had spoken these things (sayth the Euangelist) hee cryed out with a loud voice, and sayd: Hee that hath eares too heere, let him heere. Now in that the Lorde cryeth out, therby is shewed both his affection too wards men, that hee is desirous too haue them saued: and also the deafnesse of men too heare the things that pertain too their saluation. Ageine, when he sayth. He that hath eares too heere, let him heere, hee giueth vs plainly too vnderstand, y he hath two kind of hearers: of whom some be deaf, not for that they are not able too heare with their outwarde eares, but for that they bestowe not the things they haue heard, in the intrails of their hartes. How great stoe of this kinde of hearers there is, it is well scene by the lewd behauour of many, whiche haue the faith in their mouth, without any frute at all in their life and manners. And other some are well eared, who bestow in the closets of their hartes, that whiche they conceiue by their outward hearing, and bzing forth the frute of the seele, according too the measure of their ffaith. But this is too bee knowne, that no manne by hys owne cunnyng canne make hym selfe

himselfe to heare Gods worde frutesfully : but that his eares must be opened by the Lorde. For when the word soundeth outwardly in his eares, the holy Ghost is present working in the word, who openeth the eares of the hart to heere and receyue the worde, so that we through our owne malice, strue not against the spirite when he openeth. For although that God alonly can open mens eares, and that he offereth himselfe redily to al men : yet doth he open the eares of none but such as resist not the Lord through their owne stubbornesse. Wherefore it is our duetie to crie vnto the Lorde with continuall gronings, that he may open our eares, prepare our hartes, and clense our affections, so as wee may heere his worde to our owne saluation & the gloze of God, to whom bee honour and glorie for euer. Amen.

*The Sunday called Quinquagesima,
or Shroue Sunday.*

The Gospell. Math. iij. 13.



Then came Iesus from Galilee too Iordan, vntoo Iohn, too bee baptized of him. But Iohn forbad him, saying : I haue neede too bee baptized of thee, and comdest thou too bee baptized of me? And Iesus aunsvvering, sayd vntoo him : Let bee novve, for so it becommeth vs; that vvee may fulfill all righteousness. Then hee let him alone. And Iesus beeing baptised, came by and by out of the vvater, and beholde, the heauens vv ere opened vntoo him, and hee sawe the spirit of God coming dovne like a done, and lighting vpon him. And behold, a voice from heauen, saying : This is my vvell beeloued sonne, in vvhome I am vvell pleased.

The exposition of the text.

This feast is solemnized in our Churches for the storie of Christs baptism, which storie conteineth the chafest dede
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that

Quinquagesima sunday.

that euer hapned in the worlde, neither shall any greater euer happen, vntill wee see Chryste comming in the cloudes with his angels, and with great power. If then wee bee delighted in stozies of great & mightie princes: wee haue here the stozie of the greatest Prince: whiche not only with the pleasantnesse thereof delighteth the mindes of the readers, but also it selfe alone bringeth moze commodities, than all the stozies of the world can bring. But before wee go to the exposition of this stozie, wee must discusse two questions. Of whiche the first is, for what cause this feast is instituted in the Ecclesiasticall ordinance of our Churches: and the other is, why it is appoynted at this time of the yere rather than at any other. To the former question I aunswer: The stozie of Chryst is framed for our saluation, and therefore wee Danes in our Ecclesiasticall ordinaunces, would not omit this cheefest part of the stozie: but set it forth at a time certeyne in the yere.

Unto the later question, I say, that this time was most conuenient for this stozie to be intreated off, and that for two causes. First for the order and continuance of the stozie: For hytherto wee haue herd in order, first of the birth of the Lord. Secondly of his circumcisiō. Thirde of his appēring. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when hee was a twelue yeres of age. What hee did from the said twelfth yere, vnto his nine and twentieth yere, there is nothing witten, but that hee was at the commaundement of his parents. Sixthly of his baptim, which is very well recited in this time of the yere. Seuenthly foloweth of his fasting. Eyghtly of his temptation. Nynthly of his doctrine and miracles. Tenthly of his passion. Eleuenthly of his resurrection. Twelfthly of his ascension into heauē. Thirtēthly of the sending of the holy Ghost, wherby Chrysts doctrine was confirmed. Fourteenthly folow in the rest of the yere, sundry sermons wherin the benefits of Chryst are commended to his Church, examples of

of godlinesse are set forth, and men are exhorted to godly & holy life. And fiftienthly is intreated of the last iudgement, & of the rewards of the godly, and the punishment of the vngodly. These are the chiefe members of the storie of Christe, which in very good order (according as the things were done) are euery yeere handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrystes Baptism this time of the yeer: namely that men may be taught what maner of garment becommeth Chrystians to be, against that deuilish and heathenish furie and manner of belly chere, that hitherto hath bin practised in many places of Christendome, not without greate offence towarde God. And let these things suffice to be spoken concerning this present feast. The places therof are three.

- 1 The storie of Christes baptism, with the circumstances thereof.
- 2 The vse of this storie in the Church.
- 3 The maner and vse of our Baptism.

Of the first.

In the Baptism of our Lord many circumstances are to be weyed, & specially these five. First, what persons are the doers in this case. 2. The place. 3. The talke betwixen Christ and John. 4. The baptising of Christ. 5. The sequele, that is to wit, the thing that hapned to Christ when he was baptised. Of these five circumstances I wil speak in order.

The firste. Then came Iesus from Galilee vnto John. Here we haue two persons, John who was sent in the spirit of Elias to prepare the way of the Lord: In respect whereof his father Zacharie by the spirit of prophecie sayd of him, being yet but a babe: And thou child shalt be called the prophet of the highest, for thou shalt go before my face of the Lord to prepare his wayes. And for the same cause Christ himselfe auoucheth John to be more than a Prophete, as than whiche there was not a greater boine of a woman. Ageine, we haue here an other person, namely Christ himselfe,

God

Quinquagesima sunday.

God and man. Here therefore are two persons, than the which the whole world hath not any thing more excellent. John was the most high Prophet of God: & Christe was the everlasting sonne of the everlasting God. Of bothe whome, in as much as the dignitie and authoritie is moste excellent, we haue thereby an inkling giuen vnto vs, how greate the worthinesse and authoritie of Baptism is, which proceeding from God, is solemnized by them that are the most excellent of all the world.

The second. He came too Iordan. Her is shewed wher the baptism was celebrated. It is not for nothing that the Euangelist maketh mention of Iordan. For his meaning is, that we shuld haue an eye too the former miracles that were don long ago in Iordan: that thereby we may gather how great force and effect spirituall baptism is of.

The first miracle therfore that commeth too minde, is that which hapned when the people (vnder the conduct of Iosua) entred into the land of promise. For the riuer of Iordan (contrary too the nature of water) stood at one side like a wal, and gaue way too Gods people too passe through, so as they passed drie shod, following the Ark of the Lord which the Priestes of GOD caried befoze the people. By this tipe is signified that we are conueyed out of the kingdome of Sathan, into the kingdome of God by baptism, Christe going befoze vs, who is the true Arke of propiciation.

Helias deuised Iordan with his cloke, and passing the riuer was lifted vp into heauen. Naaman the lepre of Syria washing him selfe in Iordan at the commaundement of the Prophet, was made whole and sounde. Nowe as the deede of Helias dyd in a shadowe signifie that oure passage into heauen shoulde be made by baptism: so the clesing of Naaman the Syrian, did prefigure the spirituall clesing from sinnes too be made by baptism. For look what baptism figureth outwardly, y doth y lord work inwardly by his own power. Therfore whe we here mencio made of Iordā, let vs call too minde

too mind, what it signifieth spiritually cōcerning our baptizē

The third. But Iohn forbade him, saying: I haue neede too bee baptized of thee, and comest thou too mee? And Iesus ansvvering, sayd vntoo him. Let bee novv, for so it becommeth vs, too the intent vvee may fulfill all rightuousnesse. Then hee let him alone. In this communication are many pointes too bē considered. First concerning Iohns forbidding, wherein he put Chryst of, both by intreatance and with his hand. Tercely, Iohn weyed two things heedfully in this case: but the third he neglected. Hē weyed him selfe too bē vnworthie too lose the latchet of Chrystes shooes, and therfore muche more too washe his naked body. And secondly he weyed that Chryst is frē from sinne, and therfore he thinketh him too haue no need of baptisime, that hē should bē washed therewith in token of repentance. The third thing (as I sayd) he neglected: namely, what belonged bothe too his owne office, & too Chrystes office. For hē ought too haue looked vpon his office, and not vpon the worthynesse of his person. Hē ought too haue bin resolved, that Chryste could not attempt any thing that perteyned not too the office of a mediatur. And therfore hē heard Chryst say: Let be novv, for so it becommeth vs, to fulfill all rightuousnesse. Thou arte sent too baptize: and I come too giue saluation too those that are baptized: therfore let eche of vs do that which becommeth him.

These three things therfore we may lerne of Iohn. First too acknowledge our selues vnworthie too haue any ministrie committed vntoo vs in the church. Secondly too acknowledge that Chryst is hē, who alone is able too washe vs from the spottes of sinne. And thirdly too obey Chrystes commaundement in our vocation, notwithstanding our own vnworthynesse, but hauing an eye too the Lordes commaundement, whiche vrgeth vs too do our dutie.

The fourth is: And Iesus beeing baptized. Hēre the eternall sonne of God, holy, without spot, clere from sinne, and higher than the heauē's, is baptized. But why is hē baptized?

Is, v.

there

Quinquagesima Sunday.

there may bee no causes than one alledged. For first it was his wil too enter into the ministerie of God by baptim, & as it were by this couenant too helpe that hee is the minister of God. Secondly that outward Baptim shoulde bee a figure of his death, burial, & resurrection, in whiche respect hee termed his passion by the name of baptim, when he answered y children of Zebedie. Mark. 10. saying. Can yee bee baptized with the Baptim that I am baptized withall? Thirdly too leaue the waters halowed for all them that were too bee baptized afterward. For the sacraments of the church are not halowed by the office of the priest, as it were by magicall inchantment: but the halowing of the Sacramentes is made by the foundation, deed, and promises of Chryste, and by oure obedience towarde him. Fourthly it was his pleasure too be baptized as wee are, as a most assured witnesse and pledge of the vniou & societie whiche hee vouchsaued too haue w vs. Wher vpon Paule proueth vs too bee the sonnes of God, who haue put on Chryste. As many of you (sayth hee) as are baptized, haue put on Chryst. Fifthly it was his wil too doo that which he commaunded all others too doo, according as Augustin sayth. He is best too teach & commaund, which is an example of his owne doctrine, & y first y doth the things that he commaundeth. Fifthly, the sequele is too be considered. For the things that happened as Chryst was baptized and praying, are the greatest miracles of al that euer happened at any time. First the heauen opened: wherby is signified both that the onely way into heauen is Chryst, whom wee put on in Baptim, & that heauen abideth shut vp vnto all men that acknowledge not Chryst the only way vnto heauen. Secondly he saw the spirit of God comming downe in the likenesse of a Dowe, & sitting vpon him. This is a mosse swete image of Chrystes benefites. All wee were ouerwhelmed in the flood of sinne: but Chryst came as an Ark too vs, & took vs in too him self, & saued vs from the flood: in witnesse whereof, came the Dowe and rested vpon him, A figure heerof was the Ark of Noe and the Dowe

Doue that he sent forth, which returning brought an Olive
bzaunche in hir mouth, in token that the flood was dried vp.
Euen so the holy ghost apperring heer in the shape of a doue,
is a witnesse that the flood of sinnes is swallowed vp. But
sauegard is only in the Ark, that is too say, Chrystes church,
wher the holy ghost dwelleth. Thirdly a voice was herd fro
heauen, this is my beloued sonne, by whom I am pacified. Lo,
heer wee heere the father of heauen a preacher of the Gospel.
I pray you what can bee more wonderful: What is more too
bee amazed at: A lamentable blindnesse of men, A detesta-
ble deafnesse. The heauenly Father soundeth his Gospell
from heauen, and wee blinde wretches see not heauen: wee
deafe wretches heere not the voyce of the teacher. But what
teacheth hee, I beseeche you? This (sayeth he) is my belo-
ued sonne. Beholde the fathers testimonie of his sonne: giue
credit too it if thou regarde thy saluation. He is his sonne by
nature, and wee by adoption and grace. Therfore calleth he
him beloued, not for that wee are not beloued: but for that
wee are beloued in his beloued, in whom only he maketh ac-
count of vs. He loueth him for his owne sake, and vs for his
sake. For by nature wee are the children of wrath, Ephel. 2.
but by Chryst wee are adopted his children. Whereon it fo-
loweth in the Sermon of God: In vvhom I am vvell pleased,
that is too say, by whom I am pacified towarde mankind,
and made at one with him agayne.

Heere are thre things too bee deeply weyed in mind. First
that without Chryste God is angry with vs, and that is for
the sinne wherwith wee offend God. Secondly that Chryst
is the only reconciliatio of vs. For he is the propitiation for
sinne. For his blood of chryst purgeth vs fro al iniquity. Third-
ly that his fatherly good will & attonement, is to bee receiued
by faith, and to be sealed vp by baptim. Upon this faith must
folow a new obedience and thankfulnessse towards god. Be-
hold thou hast heere the summe of al the gospel, wherunto we
must haue an eye all our life time, and in the houre of death.

For

Quinquagesima Sunday.

For there cannot from elsewhere bee taken any substantiall comfort of conscience. And thus muche breely concerning the declaration of the Gospell.

¶ Of the seconde.

Although the vse may easily bee gathered, by those things that are saide before: yet will I repete certeine poyntes heere. First therfore let vs knowe, that our Baptism is heere halowed, and that the water of Baptism is made holy by Christ, who vouchsaued to bee baptized with water. Agein, the whole sight of the thing that was don, peinteth out Christes church before our eyes, as it were in a table. Where is to bee scene, John a teacher in the Church. For whereas is not the word of God, and whereas the voyce of the teacher is not herde, there the Church cannot be shewed. Moreouer Christ is baptized. For the Church that is well ordered, cannot be without the vse of Sacramentes. Thirdly Christ being baptized, prayeth: whose example his members folowe, and exhibite true worship vnto God through faith. Fourthly the sonne standes in the middes: the fathers voice soundeth from heauen: and the holy ghost resteth vpon him that was baptized. The same thing is done in very deepe at this day in our church. For the father, the sonne, and the holy ghost is present with his church, and by the voyce of the preachers, witnesseth his good will towards Christes church. By the presence of his sonne, he testifieth that he hath adopted vs to bee his children: and by the holy ghost he witnesseth that he governeth his church. Wherevpon we may conceiue this assured confidence, that hel gates shall not preuaile ageinst it.

¶ Of the thirde.

The more part of those thinges that pertaine to our Baptism, are declared in the places aboue mentioned. Wherefore I will breely touche certeine things, whiche it is exceeding needefull to knowe. The things that I wil tel, are two:
What

What manner of signe baptisim is, and whiche is the true consideration of the same.

What manner a signe then is Baptisme? First it is a testimonie of grace, as wel exhibited as also applyed to the party that is baptized: Namely that God is pacified towards him through Chryste: which testimonie verely requireth to be apprehended by faith. Agein, this Sacrament is a signe that teacheth by a certein comparison. For it is a sign of Chyistes spirituall vertue: namely that Chryst by his owne death, buriall, and resurrection, is the deliuerance of vs from death & buriall, and the giuer of euerlasting life. Moreover it is a representation of our newe life before God, as Paule teacheth Rom. 6. by these words. As many of vs as are baptized in Iesus Chryst, are baptized into his death. We are therfore buried together with him vnto death that like as Chryst is raised fro the dead, so we also shuld walk in newnesse of life.

Furthermoze before men it is a certein badge of our profession, wherby wee testifie our selues to be Chyistes members, and the Diuels enimies.

The godly consideration of baptisme consisteth in these things. First wee must be fully resolved, that our baptisme is a certeine moste sure enscablement and Sacrament of our attonement with God.

Secondly, baptisim must be a certein continuall warning vnto vs, that this attonement is made by the bloud, death, buriall, and resurrection of Chryst.

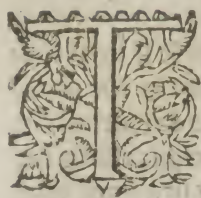
Thirde it must put vs in minde of the mortifying of the flesh, & of the quickning of the spirit, and so consequently of a continuall repentance in this worlde, and of the glorifying that shall be hereafter by Chryst.

Fourthly it must put vs in minde, that the benefite of regeneration, is the gifte and worke of the whole Trinitie in whose name wee are baptized, to the intent we should stick thereunto, and worship it all our life long, to whom be honor and glozy for euermoze. So be it.

gThs

The first Sunday in Lent.

The Gospel. Math. iij.



Then vvas Iesus led avway of the spirit into wilderness, too be tempted of the Deuill. And vvhē he had fasted fortie dayes & fortie nights, he vvas at the last an hungred. And vvhē the tempter came too him, he sayde: if thou be the sonne of God, commaund that these stones bee made bread. But he answered and said: it is vvritten, man shall not liue by bread only, but by euery vvoord that procedeth out of the mouth of God. Then the Deuil taketh him vp intoo the holy Citie, and setteth him on a pinnacle of the temple, and saith vntoo him: if thou be the sonne of GOD, cast thy selfe dovvne hedlong. For it is vvritten, he shall giue his Angels charge ouer thee, and vvith their hands they shall holde thee vp, leaſt at any time thou dashe thy foote against a stone. And Iesus said vntoo him: it is vvritten again: Thou shalt not tēpt the Lord thy God. Ageine the Deuil taketh him vp intoo an exceding high mou-tain, & shewed him all the kingdomes of the vvorld, & the glo-ry of them, and sayth vntoo him: all these vvil I giue thee, if thou vvilt fal dovvn and vvorship me. Then saith Iesus vntoo him: A-uoyd Sathan, for it is vvrittē: Thou shalt vvorship the Lord thy GOD, and him only shalt thou serue. Then the Deuil leaucth him: and beholde, the Angels came and ministred vntoo him.

The exposition of the text.



Like as the last Sunday we heard the story of Chryſtes baptim, wherein very great things are cōteyned: So this Gospel also conteyneth parte of Chryſtes doings, that is too wit his fasting and temrtation, by which things God of his singular wisdom wold his sonne should be humbled, and also wold shew how true it was that he had forespokē long ago: namely that like as the serpent should lie in waite for the hēe of the womans seede, that is too say, that Sathan should

Should practize mischæse ageinst the person and kingdome of Chryst, (which thing this story sheweth to be most true:) so also would the same seede crush the head of the serpent, with his heele: wherof we see a certeine proof in this story. All these things are to be applied in suche wise, that we may bothe lerne Chrystes obedience vnder the crosse, and knowe what shæld it becometh vs to set before vs ageinst the temptatiōs and dartes of the diuel. The places are two.

1 Of Fasting.

2 Of Temptation.

Of the firste.

In this place are two things to be considered. First what is the maner of fasting in generall: and secondly what is to be thought of Chrystes fast in speciall.

Fasting is an utter forbearing of meate and drinke for a time, wherby the body is kept low, and as it were mortified. And it is of thre sortes. Indifferent, Godly, and vngodly.

Indifferent fast, is whē a man abstaineth from meate and drinke, either for pouertie, or for healthes sake, or for some great sorowe of minde. This of it selfe neither pleaseth nor displeaseth God, but is to be thought to please or displease, according as fayth and pacience go with it.

The fast that is godly, Chyristian, and acceptable to God, is an abstinence, not only from meate and drinke, whereby the body is pinched and mortified: but also from all other things that may in any wise delight the flesh: tending to this purpose, that the spirite may haue full souereintie through true pacience, godly prayer, and earnest renouncing of all wrongs wherby our neighbour may be hurt. For the punishing of the body by fasting, is a token of the sorrowfulnesse of the heart for sinne, and a testimonie of true repentance. The endes hereof (for whiche also it is accepted of God) are thre. Mortification of the flesh, quickening of the spirite, and a more earnest endeuer towarde all godlinesse.

Such

Septuagesima Sunday.

Such manner a one was Daules fast, wherof he maketh mention. 2. Cor. 6. And surely godlie men ought oftentimes to quicken by the spirit with holy fasting, lest they should yield to the lustes of the flesh.

And this holy and Christian fast, is of two sortes: priuate and solemne. Priuate fast, is that which euery man enioyneth too himself of his owne accord, eyther too stir himself vponnto godlinesse (which manner of fast as I would wish euery Christian whose flesh hath neede of such chastisement, too vse often at other times: so woulde I wish him cheefly to vse it before he shall come to the communion) or for some new office sake which he shall take vpon him, that thereby a man may prepare him selfe to consider his dutie the moze deeply and aduisedly, and pray to God that he of his mercy wil send him a luckie entraunce into his charge. Suche manner of one was the fast of Moses in olde time in the mountaine, and of Helias in the wildernesse, and the fast of Chziste also in the wildernesse, wherof mention is made here.

The solemne faste godly and Christian, is that which the godly Magistrate or the gouerners of the Churches enioine, either too the intent that some present euil (as plagues, sword, sectes, seditions, and such like) may by true repentaunce and calling vpon God, be taken away or mitigated: or else that the euils which seeme too hang ouer mennes heads for sinnes reigning ouer soze may be preuented and eschued. Such kindes of fastes as this is, haue oftentimes bin enioined by holy kings and Prophetes, which fastes were acceptable to God for their repentaunce, faith, praiier, charitie, minding of blisfed life, and such other things, which are wont to bee & must in any wise bee in a christian faste. As concerning this double fast of priuate and solemne, this rule is too bee helde, that as the priuate fast is set freely in euery mannes choise: so the solemne fast bindeth men by the commaundement of the Magistrate, by the lawe of Charitie, and by the necessitie of the common profit, and therfore it is very great sinne to bzeake it

it wilfully.

The vngodly and Pharisaicall fast: is an abstinence from some certeine kinde of meate, which of it selfe is thought too bee a worshipping of God, and a thing acceptable to God for the woꝝkes sake, and therefore also meritorious. As who would say, that God passeth for outward woꝝkes, whereas the conscience is vnpure: and that fasting were of that kind of woꝝkes, which are allowed simply and without meane by God, according as those woꝝkes are which he apointeth in his owne lawe, that is to wit in the tenne commaundementes: and that it were not rather a certeine outward exercise, and a certeine bodily businesse tending too another end, namely seruing to repentance, prayer, taming of the flesh, too charitie, and mindfulnessse of the blessed life. Wherfore doo the Prophetes condemne suche hypocriticall fastinges, in which doo meeete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the woꝝke, necessity, constraint, a needfull choise of meats, such a maner of fasting, as euen swine might be fatted with it, and a mingling of deceit and wꝛong towards their neighbours.

And this Pharisaicall fast may be diuided into two kinds that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinarie and tied too certein times of the yere, such as was the Lentfast (as they terme it,) among the Papists, and the Inderdayes at foure seasons of the yere, and the Sainctes euens, whereby they would purchase the intercessions of the sainctes, and many such other, wherin was nothing else than mere superstition and manifest wickednesse.

Voluntarie fast, is that whiche any man at his owne appointment chooseth to himselfe, too the intent he may make God his debter. Of which sort was his fast, that boasting his prayer to the Lord, sayd: I fast twise a weeke: where he baunteth of his fast as a holy and meritorious woꝝke, and putteth God in mind of it, least he should forget it.

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such as o
Papists use
at this day
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to do for them.
And I haue
said of deceit
poore christen

as the pro
Pharise in
Gospell.

The first Sunday in Lent.

Let this suffice concerning fasting in general: now will I adde a few things concerning Chrystes fast. Of this, the Evangelist speaketh thus. Then Iesus was led away into the wilderness by the spirit, that he might be tempted of the devil. And when he had fasted .xl. dayes and .xl. nights, hee was afterward a hungred. Here first is noted the time, namely that by and by after his Baptism, he fasted. Secondly is noted the place namely the wilderness. Thirdly the manner of his fast, that is to wit, that he lived .xl. dayes and .xl. nights without any manner of sustenance. Fourthly the wonderfulnesse, that he could both live so long a time without sustenance, & also was not a hungred of all that while. For he felt no hunger untill the .xl. dayes, and as many nights were quite passed.

Quest.

But why did Christ this thing? First that by this heavenly miracle he might testifie his owne divine power. Secondly to fulfil the figure. For Moses being a Type of Christ, fasted on the mountain .xl. dayes and as many nights. Thirdly to make amends for the gluttony of our first parents & of vs. Fourthly for vocation sake. For it is the custome of GOD (when he will haue any man set in his office,) as it were to prepare him and make him fit for it by fasting & affliction: as we see in Moses and Elias. Fifthly that he might be an example to vs, how we shoulde continually live in sobernesse, and in the feare of God.

We must therefore learne to know the vse of Chrystes fast, which is manifold. First to thinke with our selues how much the sonne of God was abased. Secondly to giue our selues soberly unto prayer, after the example of the sonne of God. And thirdly to yeeld him thanks, for sustaining so gret a fast in our behalfe.

Agein on the other side, we must shun the abuse, that we abuse not this holy fast of Chrystes. Which thing cometh too passe, if we either make an vniuersall precept of this doing of Chrystes: or thinke our selues too become partakers of Chrystes fast, by our counterfet fast; or surmise that our fast deserueth

deserueth forgiuenesse of sinnes by the worke wrought, as Thomas Aquinas like a captiue teacheth: or deeme with Ambrose, that this Lenton fast enioyned by the bishoppes of the Church, is a matter of necessitie, so as no man may be accounted godly vnlesse hee keepe this fast. All these opinions fight full but ageinst the very foundation of our faith, whiche is that the belauers are saued by the merite of Chryste alone.

But they say: euery deed of Chryst is our instruction, & he fasted .xl. daies. *Ergo*, we must folow the example of this deed of Chryst. Surely it is true y they say. Euery deed of Chryste is our instruction: but it is not true that we must counterfet euery deed of Chrysts, which thing is manifest by the sundry differences of Chrystes doings. For of Chrysts doings some be mozal, some be maruelous, & other some bee peculiar. His mozal doings do instruct our life & maners. For he is a most perfect paterne of vertues. His maruellous doings, (among which I recke vp this fast) doe informe & confirm our minds of y truth of Chrystes doctrine. His peculiar doings or deeds of reconciliation, are those whiche pertain to the benefite of our redemption & purging from sin. These wil foster & cherish in vs a confidence of saluatiō. And so euery deed of Chrystes, is in deed our instruction, yet is not euery of them to bee counterfited, but only so many of them as pertain to life & maners, according to the tenor of the .x. commaundements.

ques As it lawfull then to fast the lenton fast? It is lawfull, so that the condicions be kept in doing it, which (as I haue sayd before) are to be obserued in the holy and Christian fast. And I openly confesse, y at this time of Lent is requisite a singuler sobernesse, in minding and musing vpon the benefite of oure redemption, whiche at that season is wonte to bee set for the daily in our churches in the reherfall of the Lordes passion: but compulsion and necessitie must in any wise bee away,

¶ Of the second

THe tempter comming. &c. In these tēptations of Chryste, a man may see, first how great the boldnes of Sathan is,

L. ij.

and

The first Sunday in Lent.

and his desire to destroy the kingdome of Christ. For he spareth not euen the sonne of God, but approacheth vnto him, and as he inuaded Gods kingdome in Paradise, and gate the vpper hand: so practiseth he too destroy the new Paradise the kingdome of Christ, and assaileth the king therof, with the dartes of temptations. And secondly a man may see heer, how much the sonne of God was abased, in that he was not only afflicted with fasting: but also assaulted with the temptations of Sathan.

How bee it, too the intent wee may receiue wholesome instruction therby: first I wil speak of Chrystes temptations. Then wherefore he was tempted. And last of all, what doctrine & comfort is for vs too pick out of Chrystes temptations. In euery of Chrystes temptations (whiche in this place are three in number) we may beholde foure things. First what is the occasion: secondly what is the maner of the temptation: thirdly what is the end of it: fourthly the maner of y victorie.

Therefore as touching the firste temptation, the occasion thereof is shewed in these wordes of the Euangeliste: and vwhen he had fasted .xl. dayes and .xl. nights, afterward hee was a hungred. Beholde what an occasion the aduersarie had gotten. Christe had fasted, and prepared him self too execute his office, but Sathan practiseth another thing, and of Chrystes good deede hee seeketh oportunitie too destroy him. This hath been the continuall endeuer of Sathan, too wrest bothe the wel doings and the finnes of the Saints too their destruction. But God knoweth who bee his, and is able too deliuer them out of temptation.

The manner of the temptation ensueth: for the tempter saith: If thou be the sonne of GOD, commaund these stones too become bread. The end of this temptation, was too perswade Christ to make a trial whither God wold by miracle confirm his Godhead or no: y if he did not, then y Lord might surmise y God cared not for him. This temptation therefore fighteth against gods providence, wher through he prouideth all things
for

for his children, which are necessary to saluation, and this present life.

The manner of the victorie foloweth: Too whom Iesus answering, saide: It is written, man liueth not only by breade, but by euery vword that proceedeth out of the mouth of God. Where wee see howe the victorie ageinst Sathan consisteth in the word of God. Sathan would perswade Chryste that he should perish if he made not bread of the stones. But Chryst denieth that man liueth only with bread or bodily foode. For meat nourisheth not, vnlesse there come with it the blessing of God, from whence bread taketh his strength. For it is written, they shall eat and not be sufficed. This scripture alledged here by Chryst too this purpose, thou hast in the ry. of Deuter. In which place Moyses comforteth the people in the desert, wher was no bread, but God gaue them Manna from heauen, and water out of the rocke. This promise, Chryst applyeth to himself and to al the godly, signifying that it should come to passe, that euen in the middes of famin, God would succour his people and geue them things needefull. Of this promise wee haue examples in the Israelites, in Helias, in Helzeus, in Moyses, and here in Chryste. Whereunto maketh that saying of the Prophet: They shall not be confounded in the euill tyme, and in the dayes of famin they shall be sufficed. This promise when it pertaineth too vs, is too be caught hold on by fayth: and too be set ageynst Sathan that he ouerthylwe vs not with temptation of hunger. And thus muche breely concerning Chrysts first temptation, and the vse therof. Nowe foloweth the seconde.

The occasion of the second temptation is described in these words. Then the Diuill tooke him vp intoo the holy Citie, and set him vpon a pinacle of the Temple: See the occasion, see the craft of Sathan: who of euery thing seeketh meanes of destruction.

The manner of the temptation is added: If thou bee the sonne of God cast thy self down, For it is written that he hath

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giuen

The firste Sunday in Lent.

giuen his angels charge of thee, to take thee vp in their hands, least perhaps thou shouldest dashe thy foote agaynst a stone. The ende of this temptation is, that Chryste should attempt somewhat contrary to his owne vocation, and so prouoke Gods wꝛath ageinst himself, as our first parents did. For after that this malicious feend saw that Chryst stayed himself vpon the scripture, he goeth about to intangle the scripture with his lyes. The same Psalm which Sathan citeth, entreateth of Gods pꝛouidence, that God will pꝛeserue euery godly person in his owne waies, that is to say, in his trade of lining & lawful vocation: and doth not comaund vs to do any thing rashly cōtrary to our vocation. But how hath chryst quenched this firy dart of Sathan: by his word. For he saith: Ageine it is vvritten, thou shalt not tempt the Lorde thy God. We haue these wordes in the. 6. of Deu. wher to tempt god signifieth to enterprise any thing through distrust, whither it be in pꝛosperitie or aduersitie. Wherefoꝛe such a temptatiō is cleane ageinst faith and the feare of God. For he that in pꝛosperitie liueth carelesse, and laieth aside the feare of God, surely he tempteth God contrary to the first cōmaundemēt. Ageine he that in aduersitie giueth ouer, as though God had no care at all of vs, he also tempteth God by doubting of his pꝛomisses. The church at this day is vexed with persecution, & feeleth outwardly battel, & inwardly fearfulness: yet certainly is not god to bee tempted in this case. We must not say, if wee bee his people: if this which we pꝛofesse bee his very gospel, why doth he not help vs at this time? Why suffereth he all things to fall out so luckely with our enemies? But let vs in this case say boldly with chryst. Thou shalt not tempt the Lord thy god. Now ensueth the third temptation. The occasion of the thirde temptation, is shewed in these wordes. Ageine the Diuell tooke him vp intoo an exceeding hygh mountayne, and sheweth vntoo him al the kingdomes of the vworld, and the glory of them. See: in this first temptation he abuseth chrysts affliction to tempt him with. Now he set-
teth

teth out too him the Kingdoms of the world, that he might be
dazeled with the glory of them, and so fall ageinst God. His
temptation is this. All these things vwill I giue thee, if thou
vvilt fall down and vvorship me. The end of this temptation,
was that Chryste should become an Idolatrer. How bee it a-
geinst this temptation the Lord prenapleth: first by vdriving
Sathan away, that durst challenge godly honoz too him selfe:
& secondly by striking him thzough with the sword of God,
saying: It is vvritten thou shalt vvorship the Lord thy God, &
him onely shalt thou serue. This scripture is had in the .6. of
Deut. in whiche scripture are two things: a commaundes-
ment, and a prohibition. For it commaundeth vs too vvorship
the one God, and too serue him with godly reuerence, accor-
ding too the first table. And it forbiddeth vs too attribute this
honoz too any creatures, whither they bee Devils, or men, or
Angels. Let this rule bee continually in our sight ageinst all
the wiles of the Papists. *which labor dayly in tempting vs.*

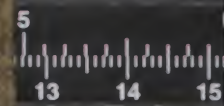
But *tempted* wherefore was Chryst tempted: first that when we
are tempted, we may know we haue a high Bishop y was
tried in all things. Secondly that his example may teach vs
not to suffer the Diuel to withdraue vs by any meanes from
the true feare of God. Therfore if he go about to persuade vs
that we are not regarded of God, when we bee distressed
with the Crosse and with many miseries: let vs haue an eye
to the sonne of God, and let vs repress our enemie with the
same sword that he vsed. When he prouoketh vs to do any
thing contrary too our vocation, wherby we may be brought
in daunger of our saluation and life: let vs set the sword of
God against him. When he enticeth by great rewards vnto
Idolatrie: let vs beware that he draw vs not with these bay-
ted hookes into the net of damnation. To be short, in all our
whole life, let vs endeuor too growe til in y true knowledge
of God, and too be armed ageinst Sathā with the presence of
Gods sonne, too whome our victorious Champion, together
with the father & the holy Ghost, be glory for euer: So bee it.

L. iij.

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tempting vs. these religio

*spoken of
1. 5. Epist.*



The second Sunday in Lent.

The Gospel. Math. xv.

ESVS vvente thence, and departed intoo the coastes of Tyre and Sydon : and beholde a vwoman of Canaan (vvhiche came out of the same coasts) cryed vntoo him, saying: haue mercie on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed vvith a Deuil. But he answered hir nothing at all. And his Disciples came and besought him, saying : send hir avway, for shee cryeth after vs. But hee answered and sayde: I am not sent but too the lost sheepe of the house of Israël. Then came shee and vvorshipped him, saying: Lorde helpe mee. Hee answered and sayde : It is not meete too take the Childrens bread and cast it too Dogges. Shee answered and sayd : truthe Lord, for the Dogges eate of the crummes vvhiche fall from their maisters table. Then Iesus answered and sayd vntoo hir : O vvoman great is thy saytli : be it vntoo thee euen as thou vvilt. And hir daughter vvvas made vvhole, euen the same time.

The exposition of the text.

The Gospel perteyneth specially too vs that be Gentiles. For the example of this heathen woman, teacheth that the Gentiles are receyued. For as he receyued and helped hir when she did call vpon him : so will hee also receyue vs. For there is no accepting of persons before GOD, according as Peter sayeth: Of a truthe I perceiue that God is no acceptor of persons, but in euery nation whosoever feareth the Lord, and worketh righteousness, hee is accepted with him. And this is the vunchangeable decree of God, that as hee calteth away and dammeth all impenitent persons: so as many as repent & by faith call vpon God, are receyued through the only mediator Iesus Chryste, and saued by the enely godnesse of God. Of whiche decree wee see an example in this woman, who being vnder the crosse calleth vpon Chzist and is herd, and

The second Sunday in Lent. 85

and being iustified by fayth is saued according to this saying of Ioell : Euery one that calleth vppon the name of the Lord shall bee saued. The places are thre.

- 1 What is true and wholesome repentance.
- 2 Why Chryst put back this woman.
- 3 A liuely image of the Church.

Of the first.

IT is in any wise necessary, that men be taught rightly concerning true repentance. For vnlesse true repentaunce bee in place, no man can bee saued. Therefore wil I tel clereely and distinctly what helthful repentance is : how it is made : and of what partes it is made perfect.

Christian and helthfull repentaunce is out of all dout the turning of man vnto God, that he may become a new creature, to liue according to his will, as muche as may bee in this infirmitie. Or (to speak moze plainly) helthful repentance is a true sozynesse for displeasing GOD, with a desire and hope of forgiveness, for the sacrifice of Gods sonne, and with singuler wil and endeuer to eschue sinne from thenceforth, and to make his whole life after ward allowable bee for God.

That this is the true definition of helthful repentaunce, it may bee shewed by the onely testimonie of Ezechiel. For this Prophet in his .xviij. chapter sayth thus. Turne and repent ye of all your iniquities, and your iniquities shall not bee to your decay. Cast from you all your vngodlynesse, and make vnto your selues a new hearte and a newe spirite. In this testimonie are conteyned thre things. The firste is, a calling to repentance : No man shall come vnto mee (sayth the Lord) but hee whom my Father draweth. The seconde thing is the promise : Your iniquitie shall not be youre decay. The third is, the description of repentance : Doe ye penance, or repent ye (saith hee.) His meaning is therefore that we should bee soz for Gods displeasure. Cast from you all

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The seconde sunday in Lent.

your vngodlinesse: by this he requireth a shuning & hatred of sin. When he saith: Turn ye vnto God, he requireth faith, without the which no mā can turne vnto God. For by faith (as saith Paul) we haue accesse vnto God. Moreover where as is added, make to your selues a new harte, and a new spirite, he requireth that wee should become a new creature, liuing according to Gods wil. Whereupon it is gathered that the true and helthfull repentaunce, is a hartie sozinesse for Gods displeasure with a desire and hope of forgiveness and an earnest endeuer to eschue all sin, and to make the whole life from thenceforth allowable before God. This thing we may see plainlier in this notable example. Dauid after his horrible fall into aduoutrie and murther, repented him according to the fashion expressed in the Psalm. First he saith Haue mercy vpon mee O God, according to thy great mercy. Here he both soroweth for his owne miserie, that he had so lewdly offended God, and also acknowledgeth God to be merciful. Whereby there was in him desire and hope & lively trust of the Pessias. Now how great his sorow was, and how great his faith was, whereby he ouercame the sorowe, the same Psalm declareth in many wordes. And where as he addeth in the same Psalm: Create a new spirite in my bowels: he desireth to become a new creature. Such examples as this, there be many: as of Adam, Dauides, Peter, the thiefe, and Mary Magdalene, and others: whiche things it behooueth vs to thinke vpon, that by their example wee may bothe be taught what true repentaunce is, and also repent vs earnestly as they did.

Although that by the things whiche wee haue said, it may be metly wel vnderstood, how true repentaunce is done: yet wil I shew it more distinctly. For nothing is more necessary to man, than by true repentaunce to be reconciled to God, and to be saued. To the intent therefore that wee may knowe how true repentaunce is done, seauen pointes are to be obserued.

First

First the knowledge of God, who requireth obedience. This is fetched out of the table of the ten commaundementes: I am the Lord thy god that brought thee out of the lande of Egypt. &c. Where god requireth an acknowledging of himselfe. Secondly foloweth what manner of obedience he requireth: Thou shalt haue no strange gods before me. Thirdly the threatenings that are added, do testifie that he condemneth disobedience. Visiting (sayth he) the iniquities of the fathers vpon the children vnto the third & fourth generation. Lastly also it is too be knowne concerning God, that he is mercifull, according to the voyce of the gospell. Therefore before the entrie be set open to true repentance, there is required the knowledge of god, who looketh for obedience, iudging and condemning disobedience in god earnest, and againe, pitying and receyuing sinners into his fauor, for the mediatozs sake.

2 After this knowledge, must folow an examinatio of our doings by y law of god: and euery precept is to be considered seuerally by himselfe. First therfore in this examination, see whether thou make such accompt of God, that thou trust to him only: see whither thou feare him, loue him, worship him with all thy powers: see whither thou halowest his name: whither thou extol him, praise him, and cal vpon him, according as the precepts of the first table commaund thee. After the same maner must thou make thine examination in the second table concerning thy neihoz. &c. By this examination thou shalt come to the knowledge of thine owne filthinesse & iust damnation for offending God. And such an examination demaundeth God at our hands, as oft as the Scripture exhorteth vs to repentance.

3 This examination being made by y knowledge of sin, & y iudgemēt of god, ther ariseth a great fearfulness in y cōscience, which fearfulness is augmented by y circumstances of Gods iudgemēt, which are these present calamities, the tyranny of the diuell, the paines of hell, eternall death and damnation.

4 It

The seconde sunday in Lent.

4 In this great terrour infinite persons should perishe, if Fayth rescued them not. For in this terror, by the beholding of Gods mercy promised for Chrysts sake, is conceiued trust of remission of sins. And so man wresteth himselfe as it wer out of hell, and taketh holde on the hande of Gods sonne, who haleth him out of hell. Where the minde thinketh vppon Gods promises, looketh vpon the sonne of God hanging on the crosse for thy sinnes and mine, heareth the voyce of Joel most full of comfort, saying: turne to the Lorde your God, bicause he is gracious and mercifull, slow to wrath, & swifte too pitie, and one that beareth with your naughtinesse. Let the examples of these promises bee considered, that wee may bee strengthened by them.

5 The sinner knowing this mercie of GOD, conceyueth hope of forgiveness, and begynneth openly too bewaile his sinne: he confesseth his lewdnesse vnto God, and with earnest prayer and a feruent hart, fleeth vnto Gods mercy.

6 He that in this wise ascendeth by these degrees, first acknowledging Gods iudgement and mercie according as is alreadie set forth, he by this confidence is assoyled of his sin, and iustified before God, not through his owne righteousness, but through Chrysts, whiche is imputed to euery one that beleueth. For our true iustification is the absolution from sinne, of the person that beleueth in Chryst, the imputation of Chrystes righteousness vnto him, and the accepting of him freely vnto life euerlasting, for Chrysts sake.

7 He that is iustified by fayth, and adopted the Sonne of God, and regenerate, yeldeth thanks too God, extollet god, and amendeth his whole life from that time forward. Now be it too the intent these things may bee the clearer vnderstande of vs, I will propounde an example of helthful repentance, whercof you haue heard: and that shall be Manasses king of Iuda: in whose helthful repentance, all these things are too bee seene, according as it appeareth in his Prayer.

For first when he sayth: O Lorde almighty, the God of
our

our fathers Abraham, Isaac, and Jacob, whom all men fear, and tremble at the countenance of thy maiestie. Impoꝛtable is the wꝛath of thine indignation vpon sinners, but vnmearurable and vnserchable is the mercy of thy promise: for thou art the moste high Loꝛde, gracious, merciful, and ful of compassion, and soꝛy for the naughtinesse of men.

In these woꝛds of Manasses, is first an acknowledging of God. 2. A testification of due obedience. 3. A confession of gods iudgement against sinners. 4. An acknowledging and setting foꝛth of his mercy.

Then foloweth the second thing, that is to wit, the examination of Manasses his doings by the rule of the lawe: For thus he saith: I haue sinned aboue the numbꝛe of the sand of the sea, my sinnes are multiplied O Loꝛd.

Thirdly, how great terrour was in his harte, he sheweth when he saith: And I am not woꝛthie to beholde and loke vpon the high heauen, for the multitude of mine iniquities.

Fourthly, in these terrours he rayseth him self with thinking vpon Gods mercie, and sayeth: And nowe I bowe the knees of my hart, praying vnto thee O Loꝛd, who haste promised repentaunce and forgiveness of sinnes to them that haue sinned against thee.

Fifthly foloweth entreatance of forgiveness: Wherefoꝛe I pray and beseeche thee, forgive mee Loꝛde, forgive mee, and destroye mee not toꝛgether with my sinnes, neyther bee thou angry with mee for euer for my euil doings: For thou arte GOD, I say the God of the repentant: shewe all thy goodness vpon mee.

Sixthly hauing prayed in this wise, he firmly beleueth him selfe to bee heard and iustified. Wherefoꝛe he addeth.

For thou shalt saue mee vnwoꝛthy person, according to thy great mercy. Where Manasses being iustified by sayth, becometh a new creature.

Seuenthly, after this free iustification, ensueth amendmēt in his whole life. Wherevpon it foloweth in his prayer. And I will

The second Sunday in Lent.

I will euermore praise thee all the dayes of my life : bicause all the powers of heauen praise thee, and vnto thee bee glory for euer and euer. Amen.

This manner of repenting haue al the saints euer folowed. David acknowledgeth God: he acknowledgeth gods iudgement: he acknowledgeth his mercy: he examineth his owne doing: he is afrayd for sinne: he listeth vp him selfe with confidence of mercie : he prayeth for giuenesse : he is iustified by faith: and being iustified, he prayseth God. These things are to be scene in the 51. Psalme.

onward also We haue herd what repentance is, & how it is don. Now is to be lerned, which are the cheef parts of it. They are counted three: which are sozinesse, faith, and newnesse of life.

¶ Vnto sozinesse are required the first three things: whiche are the knowledging of God, the examining of the deede, and the terrour of conscience for sinne.

¶ Vnto faith are required the three nexte, that is : thinking vpon mercy, desiring of forgiveness, and iustification.

¶ Vnto newnesse of life is required the last thing, whiche consisteth in framing the hart, the tung and the life according to the law of God.

11010 *Of the second.*

It is written in this gospel, that Christ put back this woman. Why did he so? Why sayde hee that hee was not sent but to the lost sheep of the house of Israel? Is not he the same Lord that saith: Come vnto me all ye that labour, & are heavy laden. &c. I answer: The Lord did not this without great causes. First hee did it, that the womans faith might by this delay bee exercised and increased. Secondly, that she might bee an example of godlinesse, against the stiffnecked Iewes which despised Christe. Thirdly that the Lord might shewe how hee would bee ouercome of vs by the importunatenesse of our prayers. Fourthly that by this example, hee might teach the present beholders, a true experiment of godlinesse.

But

But the Lord assigneth an other cause why he put back this woman. For he sayth: I am not sent but too the lost sheepe of the house of Israel. I answer: Chryst sayth not this as though he denyed the Gentiles access vnto his grace: For that same woman was an Ethnick: But there are other causes. First hee meaneth here, too note the obstinate malice and vnthankfulnesse of the Jewes, who acknowledged not Chryst that was sent peculiarly too them. The seconde is, for that the selfe same Chryst should preache Gods word to the Jewes before his death, who after his death should giue commaundement to preache it too the Gentils. For the Lord had forbidden his Gospell too bee preached too the Gentils, before his death. But after ward when he was risen from death, hee gaue this commaundement too the apostles: Go yee into the whole world, and preache the gospell to all creatures. This commaundement doth manifestly declare, that Chrysts benefites belong both too the Jewes and Gentiles: that is too say, that all as well of the Jewes as of the Gentiles that receiue Chryst, and truly repent, are partakers of Chrysts benefites, so that by his blood all their sinnes are washed away, and finally at the last day all shal rise ageine too blisset immortallitie and euerlasting life. But they that refuse too receiue Chryst, liuing without repentance: they without merite shal bee punished in euerlasting paines with the diuell. For as the Lord hath bin, is, and wil bee mercifull too al that repent, without any respect of persons: So hath he bin, is, and will bee an vntreatable iudge too them that repent not, not passing whither wee bee Kings, noble men, Citizens, or countrey folke.

to ore is

Of the thirde.

A Moste godly image of Chrysts Church, and of euery member of the same, is described in this woman of Cananie. For first as this woman of Cananie is ouerwhelmed with misery: so also is the Church and euery member therof. Here vpon Paule sayeth: All that will liue godly in Chryst

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13 14 15

The second Sunday in Lent.

in Chryst must suffer this persecution. This dothe Chryste teache, when he biddeth vs take his yoke vpon vs. For God will haue vs now become lyke vnto his sonne in afflictions and miseries, as well as we shall become like vnto him in time to come in glorie Rom. 8. Secondly the churche in these calamities prayeth for helpe. For the church hath none other refuge than prayer vnto God, wherby helpe is obtained. Thirdly chryst seemeth too turne away his eare, when we do not out of hand obtaine that we would haue. Fourthly the church (after the example of this woman) ceaseth not too pray, but continueth in prayer vntil it haue obtained that which it desireth.

Moreover, euery seuerall member of the churche hath here too learne by. First, let euery one of vs acknowledge himselfe too bee a Cananite, that is to say vngodly, and vnworthy of Gods grace. Secondly, let him crie out with this woman: Haue mercy vppon mee, haue mercie vppon mee. Thirdly, if thou bee tried, yet continue thou after the example of this woman. If he here thee not to day or to morrow, yet shall not thy prayers be in vayne, but they shall bee heard in dede for chrysts sake, if thou pray with fayth as this woman did. Fourthly acknowledge thy selfe with this woman too bee a Dog: but yet such a dog as is fed with the crummes that fall from his maisters table, and therefore continue in prayer. Fifthly, it will befall too thee, as it did too this woman, whiche erewhile was called Dog, and anone was acknowledged for a daughter. So great is the mercie of God, to whom bee honour and glory world without ende. Amen.

The thirde Sunday in Lent.

¶ The Gospell. Luke. xi.

ANd he vvas casting out a diuil, and the same vvas dumme: And vwhen he had cast out the diuil, the dumme spake, and the people vvondered. But some of them sayd: he casteth

casteth out diuels through Beelzebub the cheefe of the diuels. And other tempted him, and required of him a signe from heauen. But he knowving their thoughtes, sayde vnto them: Every kingdome diuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also bee diuided against him selfe, howe shall his kingdome endure? Because yee say I cast out diuels through Beelzebub: If I by the helpe of Beelzebub cast out diuels, by vvhose helpe doo your children cast them out? Therefore shall they bee your iudges. But if I vvith the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. VVhen a strong man armed vvatcheth his house, the things that he possesseth are in peace. But vvhen a stronger than he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse (vvherin he trusted) and diuideth his goods. Hee that is not vvith mee, is agaynst mee, and he that gathereth not vvith me, scattereth abroad. VVhen the vncleane spirite is gone out of a man, he vvalketh through drie places seeking rest. And vvhen he findeth none, he saith: I vvill returne ageine intoo my house vvhen I came out. And vvhen he cometh, he findeth it svvept and garnished. Then goth he and taketh too him selfe seuen other spirites vvorse than him selfe, and they enter in and dwell there. And the ende of that man is vvorse than the beginning. And it fortuneth that as he spake these things, a certein vvoman of the company lift vp her voyce, and sayd vntoo him: happy is the vvomb that bare thee, and the paps vvich gaue thee suck. But he sayd: yea, happy are they that heere the vvord of God and keepe it.

The exposition of the text.



His Gospell (deere beloved) sheweth plainly the cause why Chryst came into the worlde and toke mans nature vpon him: that is too wit, both too begyn a new kingdome, and also too abolish the kingdome of the diuel. And this is it that God speaketh of in the third of

Mat.

Genes

Genesis: The seeds of the woman shall treade downe the
serpents head. Which wordes John interpreteth when hee
sayth: Chryst appeared to destroy the workes of the diuell,
that is to say, the diuels kingdome, whiche beginneth with
sinne, is buylded vpon sinne, and finished with endlesse dam-
nation. Of this kingdome of Sathan Chryst in his Gospell
sheweth himselfe to be the destroyer, by deliuering a man
that was possessed of a diuell. For in as much as he driueth
out the diuell: first he giueth vs too vnderstande, that hee is
stronger than the diuell, and secondly that he is his enimie.
Also by this miracle he sheweth him selfe too bee the sauour
of mankinde. No reuer here is shewed the vnthankfulnesse
of the world toward their sauour; when the wicked Jewes
ascribe Gods workes vnto Sathan. Lastly in the end of this
Gospell, the woman by hir outerie ministresth occasion vnto
Chryst, to shew the true blessednesse: for where as the wo-
man cryeth out: Blessed is the wombe that bare thee: he an-
swereth: Nay rather, Blessed are they that heere the word of
God, and keepe it. The pointes hereof are foure.

- 1 The difference betwene the kingdome of Sathan, and
the kingdome of Chryst.
- 2 The strife betwene the Jewes and Chryst, wherin the
Jewes finde fault with Chrysts doing, and he de-
fendeth the same.
- 3 What shall become of those whiche hauing receyued
Chryst, shake him off ageyne, and serue Sathan.
- 4 What is true blessednesse and felicitie.

Of the firste

Chryst was casting out a diuell. These wordes too openly
testifie, that the kingdome of Chryst, and the kingdom of
Sathan are two sundrie kingdomes, and that there is be-
twene these two sundrie kingdoms, the greatest difference
that may bee, in so muche as it is not possible for them too a-
gree together. When seeing that Chryst and the diuell are
two

two most puissant kings, of two moste diuers kingdomes, we wil speake of both, that men may vnderstand how muche euil is in the kingdome of Sathan, and how muche goodnesse and felicitie is in the helthful kingdome of Christe.

As concerning the Deuil, these foure points are to be considered. First, who he is. 2. What he dooth. 3. Why hee dooth. 4. Why God suffereth him to doo it.

Who is hee then? As in respect of his nature, hee is the creature of God, as are the Angels of God. As in respect of his inclination and of his frowardnesse (whiche hee hath of himselfe) hee is a lyer, a murtherer, and a thiefe, delighting euermore in manslaughter, and lying: and coueting nothing so muche as the euierlasting destruction of mankind. That the Deuill is suche a one, wee are taught by his craftinesse, with whiche he deceyued Adam and Eue.

What dooth the Deuil? Wee see in this Gospell, that hee maketh this wretched man blinde and dumbe. Consider heer (I pray you) the cruel tirannie of the Deuil against this miserable soule. First hee stoppeth by his eares, Why: least hee should hear the word of God. And why desireth hee that: because hee knoweth that the first step to Heauen is to heare Gods word. For neuer man yet (being of yeeres of discretion) affernd to saluatiō, without hearing the word of God. For the Gospell (saith Paule) is the power of God to saluation, to euery one that beleueth. Secondly hee beseegeth his hart, that the word may haue no place in it. And why dooth hee so? Because he knoweth that without faith (whiche cometh by hearing the word) no man is iustified. For as Christ sayth: He that beleueth not, the wrath of God abideth vpon him. Thirdly he maketh him dumbe: Therefore: that he should not confesse Christ his savior. For he knoweth that no man is saved without confession of the mercies. For thus sayeth Paule in the tenth vnto the Romanes. With the hart we beleue vnto righteousnesse, and with the mouth we make confession to saluation. Fourthly hee maketh this miserable

D. y.

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The third Sunday in Lent.

creature blinde, that he should not see. And why so? Because he should not see Gods works whiche shew forth Gods glorie, as Dauid witnesseth when he sayeth: The Heauens declare the glory of God, and the firmament sheweth his handy works. Beholde, Sathan closeth vp all the wayes of saluation from this wretched man.

Wherefore doth this spiteful creature so? First because he him selfe is damned, and hath no hope of saluation. Secondly he beareth suche a hatred too Christe, that he cannot abide with his kingdome. Thirdly, he is inflamed with vnappeasable hatred towards mankind, in so much as he conuicteth too haue them all damned euerlastingly, as wel as him selfe. And therefore is it that Peter sayth. 1. Pet. 5. The Deuil goeth aboute like a roving Lion, seeking whome he may deuoure.

But why doth God giue Sathan this leaue, too trouble me nne in suche wise? First wee haue merited this punishment for our owne sinne. For what euill so euer happeneth vntoo vs, wee muste ascribe it vntoo oure selues, and seeke the cause of it in oure selues. Secondly God suffreth it too the intent wee may learne how greate Chrystes benefites are too wards his church. For no man better vnderstandeth the commodities of libertie and helth, than he that hath sometimes felte the hardnesse of imprisonment, and the paynes of sickness. Thirdly that against the Deuil wee should call vppon Christe, who onely is able too ouercome him. Fourthly, that wee shoulde fence oure selues against him with sayth, according too this saying: Whom withstand you strong in sayth. For sayth is the ouercommer of the woeld, as Iohn saith: This is your victorie that ouercometh the woeld, euen your sayth. Fifthly that being deliuered from the tirannie of Sathan by Christs presence, we may both acknowledg y Christe dwelleth in vs, according too that whiche is written in the 2. Reg. 17. that all the earth may know that there is a God in Israel, that is too say, in the Church: and also that wee may magni

magnifie God which deliuereth vs.

Of the Diuell we haue heard, who he is, what he dooth, why he laboureth the destruction of the Church, and wherefore God permitteth him so to do. Nowe let vs heere of our king Chryste, of whom I will speake, who he is, what he dooth, and why he dooth.

Who is Chryst? God and man, bozne of the father befoze all woꝝldes, euerlasting God, with the euerlasting Father and the holy ghost, according as we confesse in our Credo, who came downe from heauen for our saluation, and tooke mans nature vpon him, to the intent he might by his death, delyuer vs from endlesse death and punishment.

What dooth hee? What dooth this present Gospell teache vs. First he openeth this deaf mans eares: Secondly, hee casteth the diuell out of him: Besides that, he lozeth his tong that he may speake. And also he openeth his eares. The self same thing dooth he dayly in his church. First he openeth our eares that we may heere Gods woꝝd. Therfoze who soeuer heareth Gods woꝝd willingly, let him know that his eares are opened: and contrarywise, he that heareth not the woꝝd willingly, let him knowe that his eares are stopped still by Sathan. Wherefoze who so hath not yet eares to heere, let him flee to Chryst, who only can open them. Secondly he deliuereth the harte from the diuell, that we may beleue. For in the sirth of Iohn, Chryst teacheth that sayth is the woꝝke of God: for thus he sayth: This is the woꝝke of God that we beleue in him whom he hath sent. Then if thou beleue not, the diuell stil posseseth thy hart. Wherefoze thou must go to Chryst, who only can overcome him. Thirdly he lozeth thy tong that now from hencefoꝝth thou mayst with thy mouth confesse him, magnifie him, and call vpon him.

And wherefoze dooth Chryst for? First, bicause he is a louer of men, whose nature he tooke vpon him, at suche time as he was conceyued man, and bozne of the virgin Mary. Secondly, bicause he is the enemy of the Diuell. Thirdly, bicause it

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The third Sunday in Lent.

is his office or charge too invade the kingdome of his enemye the diuel, too put his sayd enemye to the spoyle, & too rewarde all that beleue in him with euerlasting life.

Now by these things it appereth howe great difference there is betwene the kingdom of the diuel and the kingdom of Chryst. In the diuels kingdom is sinne and death: In Chrysts kingdom is righteousnesse and lyfe. In Sathans kingdom is damnation: in Chrysts kingdom is saluation, and acquittall from damnation. In Sathans kingdom is darknesse: In Chrysts kingdom is perpetuall light. In Sathans kingdom is torment: In Chrysts kingdom is ioy. In Sathans kingdom is too bee seene the diuell with al damned soules: In Chrysts kingdom the saintes enioy the syght of God, and the glozie of immortalitie, through Iesus Chryst. Whereby therfore we may be admonished, both with how great heede the kingdom of Sathan is too bee shunned, and with how great diligence we must indeuer too bee made citizens of the blisshed kingdom of Chryst.

¶ Of the second.

The Iewes seeing this dede of Chryst (as the ministers of Sathan) do set themselues with might and main against Chryst, and say: he casteth out diuels by Beelzebub prince of the diuels. See how great the malice of the world is. Too the intent it may die in his owne sinnes, it ascribeth the worke of God too the diuell. That liuing creature woulde ryle by with so great madnesse agaynst Chryste, if hee were not spured thereto by the spirite of Sathan. Howbeit Chryste in no wise beareth that reproche of God at their hande, but with moste strong argumentes confuteth this diuelishe blasphemie.

The first Argument is: No man can by one diuell drive out an other: Ergo you do lewdely too affirme that I caste out diuels in the name of Beelzebub. For if one Diuell should worke agaynst an other, and cast out one another, the Diuels kingdom should not bee stedfast. But now we see the

the kingdome of Sathan too bee moste stable and strong. For euery kingdome deuided within it selfe, shall bee made desolate. For whersoeuer is discorde, there is assured destruction too bee looked for.

The second argument is: If I cast out diuels in the name of Belzebub, your sonnes doe also cast out diuels in the same name. But this by your owne iudgement is false. For you affirme them too cast out Diuels by the power of God: wherefore you doe wickedly, too say, that I cast out Diuelles in the name of Belzebub.

The thirde argument is: I cast out Diuels by the finger of God, that is too say, by the power of God: *Ergo*, you doe falsely ascribe my worke too the Deuil.

The fourth argument is: A strong person is not overcome but of his stronger. The Deuil is overcome by mee: for I cast him out & spoil him: *Ergo* I am stronger than hee. VVhen a strong person armed kepeth his house, the things that he possesseth, are in peace. Who is that same strong armed person: the olde serpent. He kepeth his house as long as he dwelleth in the vnbeleuers, and while hee blindeth mennes senses that they acknowledge not Chryste. And then are all thyngs in peace whiche hee possesseth, when the word of God is put to silence, and mens traditions sounde abroad. But as soone as the sword is drawne, whiche is the word of God, by and by the Deuil is compelled too giue place: for Chryst (who is in the word) is stronger than Sathan.

The fifth argument is: He that is not vvith mee, is against me, and he that gathereth not vvith mee, scattereth. That is too say: The Deuil scattereth the church, & I gather the church together: *Ergo* there is no agreement betwixt mee and the Deuil. And that the Deuil scattereth the church, he proueth by a moste goodly similitude.

¶ Of the third.

WHen an vncleane spirite is gone oute of a man, that is, when the Deuil (who of him self is vnclen, & wone by

¶ iiij.

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The third Sunday in Lent.

by many meanes too defile the mindes of men) is gone out of a man, like as hee is now by my power cast out of this wretched man that was possessed : What dooth hee then? He wal- keth by drie places, seeking rest : and finding none, hee sayeth : I will returne intoo my house from whence I came . He wal- keth by drie places, that is too say, by hartes that are not wa- tered with the riuer of the holy Ghoste . What is ment by his seeking rest , and finding none : By this phrase of spea- king is signified his endeuer : for it is not inough for him too haue done harme, vnlesse hee may doe more harme. So great a desire hath hee too destroy men. He is not contented too pos- seße many hartes, but hee muste also returne againe too those from whiche he was expelled befoze. Whereupon hee sayth: I will returne intoo my house, from whence I came. By these words is giuen vs too vnderstand, y he ceaseth not too tempt those that are purged by fayth, but laboureth too enter intoo the hartes of them ageyne , too the intent too carrie them a- way from the kingdome of Chryste : and if hee bring that too passe, the end of that manne becommeth worse than the be- ginning , bicause he becometh a new the enimie of Chryste, and expulseth the holy Ghoste : And hee shal suffer sozer pu- nishment, if hee cast not out the Deuil againe by true repen- taunce . Let vs marke then how perillous a thing it is for them that haue once professed them selues Chrystians , too put their necks ageyne vnder the Devils yoke. For as suche men doe mooste greiuously sinne against the holy Ghoste : so must they also stand in feare of mooste greuous punishment. Therefore they that are touched with any care of their Sal- uation, let them speedely amende, and fight stoutely against Sathau, that he cast them not againe hedlong intoo the gulfe of sinne.

¶ Of the fourth.

IF came too passe that as he spake these things; a certaine wo- man in the cōpany, lifting vp his voice, sayd vnto him. Blessed is the

is the vombe that. &c. But he sayde: yea rather blisfed are they that heare the vvoord of God and keepe it. **H**er first wē may marke the diuersitie of mennes iudgements concerning Gods word. Some wonder at the worde, and loue it, as this woman did. Some speak euil of it, as they did ageinst whom Chryst dealeth here. For there haue bin alwayes suche hearers of the word, frō the beginning of the world. Caine despised the worde, and Abel loued it. Noe loued it, and all the whole worlde beside despised it. In the time of Jeremy, se we or none receyued the worde of the Prophets with frute: but the most part chose rather to return to their olde Idolatrie. **H**erupon they say too Hieremie: When wē made sacrifice too the Quēne of Heauen, (that is too say, too the Sunne) all things went wel with vs. We had abundance of Cozne, &c. After the same manner say the men of our time. When wē hearde Masse, and gaue too Monkes, all things were better cheape; the feare of GOD was greater, and there was more loue betwēne man and man. This is the thankie that the worlde yeldeth too God for his wel doing. We giueth vs the word of saluation, and wē had leauer haue mens dreames. We offreth it too vs freely: and wē wil earne it with the gentawes of the Monkes. But let vs leaue these things, & harken vnto Chryste. Blisfed are they (sayth he) that heere the word of God and keepe it. These wordes are few, and haue a great promisse annered too them.

What maner of word is that word of GOD? It can bee none other, than that which the prophets haue deliuered vs: Chryste hathe confirmed with his owne bloud: and the Apostles haue taught. **W**hat maner of worde is that? The same therof is conteyned in the instructiō of our childre, called the Catechisine: and these are they: The ten commaundemēts, the Articles of our belēse, the doctrine of the Sacraments, & the doctrine which we hear euery Sunday out of the Gospel: that is too wit (in one word) the same doctrine that the Prophets, Chryste, and the Apostles taught. This word will haue

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The fourth Sunday in Lent.

haue herd: Ergo, he wil also that there be ministers & pastozs that are able to teache this word. For seeing that he giueth his word, and curreth soule helth whiche is receyued by faith through hearing: it is needfull that there be persons that can teache this word. How be it, for as much as it is not inough that the word be taught and herd, vnlesse it be also kept: the Lord addeth, and keepeth it. What is to keepe the word? It is to lerne the word that is herd, to hold it, to beleue it, and to performe true obedience vnto God through faith. So did our father Abraham. He herd the word, he held it, he beleued it, yea and yelded such obedience to it by faith, that he would at Gods appointment rather slea his onely begotten Sonne, than bycake Gods commaundementes. But who is he amongst vs, that yeldeth this obedience vnto God? we will be called Abrahams children, but we wil not treade in our fathers footsteps. What promiseth he to them that heare it and obey it? Blisfed are they sayth hee. &c. They are blisfed; that is to say, set free from al wretchednesse, from sinne, and from damnation. Blisfed, that is to say, incoffed in euerlasting life and glorie through Iesus Chryste oure Worde, who with the father and the holy Ghoste liueth one God, worlde without end. Amen.

The fourth Sunday in Lent cōmonly

called Midlent Sunday.

The Gospell. John. vi.

fter these things Iesus went his waye ouer the Sea of Galilee, whiche is the Sea of Tyberias, and muche people folloved hym, bycause they sawe his miracles whiche hee did on them that were diseased. And Iesus went vp into a mountayne, and there hee sat with his Disciples. And Easter, a feaste of the Iewes was ne. VVhen Iesus then lift vp his eyes, and saw a greate companie come vnto him, hee sayde vnto Phillip: vyhence

The third Sunday in Lent. 94

whence shall wee buy bread that these may eate? This he sayde too proue him: for he him selfe knewe vvhath he would doo. Philip aunswered him: Twoo hundred penyvvorth of breade are not sufficient for them, that euery man may take a little. One of his disciples (Andrevve Simon Peters brother) sayeth vntoo him: There is a lad vvhich hath fiue barley loaves, and twvo fishes: but vvhath are they among so many? And Iesus said: Make the people sit dovne. There vvas. muche grasse in the place: So the men sate dovne, in number about fiue thousande. And Iesus tooke the breade, and vvhhen he had giuen thankes, he gaue too the Disciples, and the Disciples to them that vvvere set dovne, and likewise of the fishes as muche as they vvould. VVhen they had eaten ynough, he sayd vntoo his disciples: Gather vp the broken meate vvhich remayneth, that nothing bee lost. And they gathered it togither, and filled .xij. baskets vvith the broken meate of the fiue barley loaves: vvhich broken meate remayned vntoo them that had eaten. Then those men (vvhen they had seene the miracle that Iesus did) sayd: This is of a truth the same prophete that should come intoo the vvorld. Therefore vvhen Iesus perceyued that they vvould come and take him too make him king, he departed agein intoo a mountaine him selfe alone.

The exposition of the text.

THe summe of this Gospell is, that Chryst doth here by his dede and example confirme the doctrine which he taught, in the .vi. of Mathewe: first seeke ye the kingdome of God, & the righteousness of him (that is to say of God) and all things else shall be cast vntoo you: to þ intent that we being instructed by Chrysts word and miracle, shoulde cast off the care of the belly, and folowe Chryst into the desert, leauing all care for our selues vntoo him, according too his commandement: cast thy care vpon the Worde, and he shall nourishe thee. The meaning therfore of all this whole Gospell, is too
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The fourth sunday in Lent.

teache, that they which here, loue, and keepe the word, shall not perish for want of foode, because Christ taketh vpon him too care for them. The places are these.

- 1 That God hath care for them that follow him.
- 2 The circumstances of this present miracle, and the vse therof to vs wards.
- 3 The doede of this people that wold haue made Christ king, and of Christs fleeing.

¶ Of the second.

In this first Doctrine many things offer themselves to be weyed: of which euery one dooth minister some Doctrine and admonition. As are Christs iourneying and working: the earnestnesse of the people to here him: what moued the people so to do: what profit redoundeth therby to the people, and what we ought to lerne by the example of the people, and the doede of Christ.

Christ iourneying is shewed in these words: Iesus went his way ouer the Sea of Galilee, which is the Sea of Tyberias. This Tyberias was a Citie builded by Herode nere vnto Jordan in the honoꝝ of the Emperoꝝ Tyberias. In this iorney of Christs there is to be marked the end and the example therof. The end of it was to spꝛed abꝛode his Gospell by teaching and miracles. The example is, that we woulde follow Christ, euery man in his vocation, not sparing our selues, but night and day by land and by sea endeuer to answer our calling. And this example is not to be followed by the ministers of the word only, but of all men, according to the maner of eche mans vocation.

What dooth Christ in this iorney? Mark in his .6. chapter sayth, that Christ had pitie vpon them, because they were as sheepe that had no shepherd, and that he began to teach them many things. Mathew addeth that he was occupied all day in healing the diseased. Here do foure things offer themselves to be weyed. First, Christs loue. Secondly, the cause of this loue,

loue. Thirdly, what wee be without the ministration of the word. Fourthly, what is the end of the ministerie.

When Chryste taketh pitie of the people, we are admonished too think how like a father he is minded towards vs, as who is sozry for our miseries. This is it that the Apostle saith too the Heb2ues : we haue a high p̄eeste that can suffer with vs in our infirmities. The cause why he pitied the people, is shewed by Marke. Bicause (sayth hee) they were as sheepe that haue no shepherd. But what are sheepe without a shepherd? Wretched & redy too take harne by theues & wolues. Now when the Lorde sayd these things, the people was by false teachers led away from the true seruice of GOD vnto sundrie superstitions, the frute whereof is the losse of their soules, like as we erewhile tasted vnder y Pope dom, wher in sted of the true seruice of GOD, there were brought in too the churche moste horrible superstitions : Praying vnto Saints; heathenlike abusing of the Sacraments, Purgatorie and other bables, whiche would GOD did not stick stil in many mennes mindes at this day. Hereby therfore wee may lern, what men be without the ministerie of the word : namely y they be as sheepe straying in a wilderness, where they are euery moment in very great danger of theues and wolues : or rather (too tell all at one worde) wheras is not the word of God, there is no saluation. Also wee may lerne heer the end of the ministry of the worde. Men without the word are as sheep that go astray without a shepheard. Ergo, the word is too them as the shepherds staffe, wherewith men are gathered together out of the wilderness too their owne shepheard. Also it is fodder wherewith they are refreshed and nourished. And it is the salue wherewith our soules are healed. Too be short, it is the immortall seed by which we growe by new ageine too eternall life, when we beleeue the worde that is preached. It is easy then too vnderstand hereby, how needful a thing the word of God is.

The earnestnesse of y people too hear Chryst, is also declared.

The fourth Sunday in Lent.

red heer. A great company (sayth the Cuangelist) folloved him, yea & that far into a desert place from the Cities, wher was neyther meat nor drinke. Beholde the exceeding greates earnestnesse where throughe the people were so ioyful to heer Chryst, that they seemed too haue no care at all of their body. The day was far spent sayth Mark.

Why the people folowed Chryst in this wise, John declarereth in this dayes Gospel, when hee sayth: bicause they saue the miracles that he wrought. And his miracles were partly a witnesse of the power of the Godhed in Chryst, and partly as it were certeine scales of his doctrine, and tokens of his exceeding great good wil towards men. For the people came too the thinking vpon these three things by the signes & miracles whiche the Lord wrought.

The people then by this their folowing after Chryst reaped this profit, that they came too the knowledge of their saluation. For when he had by wonderful miracles confirmed the doctrine that he had taught them by mouth: they gaue credit too his word, by which faith all those were saued that continued in it vnto their end. Besides this, many receyued corporal benefites at his hand. For he healed suche as were diseased according as the other Cuangelists make report.

How now, is this example of the people too bee folloved of vs: first wee folow the example of this people, if wee heer Gods word diligently, and beleue the same, as ouercome by Chrystes miracles wherwith hee hath confirmed the truth of his doctrine. Secondly wee shall folowe the example of the people in this, that they obey the rule which Chryst giueth in the 6. of Math: for thus saith Chryst. First seek the kingdomes of God, & his righteousnesse, & all the rest shall bee cast vnto you. This order is too be obserued diligently of all the godly. The first care muste bee for the kingdom of God, & the righteousness of God. And then also they must labour according too the state of their calling. For thus sayeth the Scripture, In the sweate of thy browes shalt thou eat thy bread. And in the

the Psalme it is sayd: Thou shalt eate of the labours of thy handes. Also Paule sayeth: He that laboureth let him eate. So is labour appointed to all men, how be it according to every mannes estate. For the labour of a shepherd is one: of a plowman, another: of a king, another: and of a Chaunceloz and Senatoz, another. But all men must beware that they work not after this, which thing they do, that care first for the belly, and last of all for the soule. Therefore let him that beareth an office, thinke thus: My Lord Chryst sayeth: First seeke the kingdome of God and the righteousnesse of God, and after ward seeke the rest of things necessary to liue by. I will obey this commaundement of my Lorde, assuring my selfe that he wil verily performe that which he hath promised, how much so euer reason & the whole worlde grudge ageinst it, and endeuer to ouerturne this order appointed by Chryst. God feedeth the birdes: and why should he not feede mee that am obedient to him? He giueth mee a body: and why should he not giue me rayment? He giueth mee life: and why not fode? He giueth euerlasting things: and why not temperance? Whosoever therefore is godly, must folowe this rule of Chryst: First seeke Gods kingdome and his righteousnesse, and all things else shall bee cast vnto you. But (alas for sorrow) many offende ageinst this rule. For first they offende, whiche not onely here not the worde of God them selues, but also are a let vnto others, that they should not here it. Like as vngodly husbands do, whiche withhold their wyues from hearing Gods worde, for couetousnesse of their owne gayne. Thus by their rashe boldnesse they rush into Gods office, & maliciously despise Chrysts commaundement: whereby it continueth to passe, that whatsoeuer they go about hath ill successe. First they meene to provide for the body, and after ward (if they can finde any Texture) they haue a little regarde to the soule. I gather (wyll some saye) for my Wyfe and my Children. Thou dost well, and I allowe thy meaning: for Nature teacheth

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The fourth sunday in Lent.

and reason perswadeth, that the husband should care for his wife and children. And Paule sayth: He that neglecteth his owne, is worse than an infidell. But gather thou according to Chrysts rule, and the example of this people. First seeke the kingdome of God: and next be diligent in thy vocation. If thou doe otherwise, thy children shall haue small ioy of thy labours. For thy labour is cursed, and cursed is the frute of thy labours, and it shall not profite thy children. For this is a most true saying: The thirde descent enioyeth not the goodes that euill meanes haue got. Experience teacheth, that the goodes which are euill gotten by the parents, are for the most part wastfully and shamefully spent by their children among harlottes in bzothehouses, in tauerning, in quareling and bzauling. Wherefore if wee haue any liking of goodliness, let vs folowe Chrysts rule, and the example of this multitude. Which thing if wee doe, wee shal seele Gods hand to be bountifull towards vs.

¶ Of the second.

Now let vs looke vpon the circumstances of this present miracle, which are many. First the Lord sayth to Philip: From whence might we buy bread that these may eate? Why is this put too by the Euangelist? And he sayd this, too trie him, that is too say, to proue what sayth he had, who ere, whyle hadde scene the water turned into wyne at Cana in Galilee.

But what answer maketh Philip? Twoo hundreth peny-vvoorth of bread vvold not suffice them, that euery one might take a little. Here Philip being forgetfull of the miracles that he had scene befoze, calleth his owne reason to counsell, as if he should say. It is a great company, and it requireth a great summe of mony to suffice them, and we haue in maner nothing. For it is too no purpose to make questions of bying bread, it is to no purpose to stand debating this or that, where impossibilitie letteth.

But there cometh another Disciple named Andzeio, and sayth,

sayth, *Hēre is a boy that hath fīue barley lōues & tūwo fishes:* But these are nothing for so great a company. *This disciple is past hope as well as his fellow.*

But what sayth *Chryste* to this gēre? *He* sayth to them, make the folke sit downe: as if he had sayd, for asmuch as it seemeth a thing impossible to your iudgement, that so great a company should hēre be saued from perishing for hunger: *I* who haue sayd vnto them & you, seeke first the kingdome of God and his rightuousnesse, and all things else shabe cast vnto you, will shew by dēde, that my promise is not vaine: do you no more but bid the people sit downe to eate.

Hēre the disciples obey their maister: and to the nūber as if were of fīue thousand men do settle them selues to their repast, looking to be fed by miracle.

When they were set downe, *Iesus* toke those fīue barley lōues and tūwo fishes, and first blissing them, and giuing thanks, distributed as much as he listēd to his guesstes. And after that they were suffised, he said to his disciples. Gather vp the broken meat that remaineth, that nothing be lost. And they obeying him, gathered vp twelue baskets full of broken meat. *He* see the miracle wherby *Chryst* confirmeth his diuine power, his promise, and his office. What must wee lerne hēreby? Many wholsome doctrines may be gathered hereof.

First hēre is confirmed that which we haue heard in the first place: namely that they which folow *Chryst*, shal not perish for wāt of foode, according as you haue herd alreedy. Secondly by this miracle is confirmed *Chrystes* loue towards them that folow him. Of which thing also we haue herd in the first doctrine. Furthermore, by this miracle wee are assured, that *Chryste* (contrary to the iudgement of reason) can helpe when he will. For like as the kingdome of *Christ* and the kingdome of the woꝛlde are diuers: so maye other things be done in *Chrystes* kingdome, than can be done in the kingdome of the woꝛlde. For hēre that is chiefe in *Christes*

P. J.

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The fourth Sunday in Lent.

kingdome is almightie, whose will is a dēde. For (as Dauid sayth) he hath done all things whatsoeuer hē would, both in heauen and earth. Therefore when the Gospell setteth befoze vs the wonderfull woorkes of God concerning the resurrection of the dead, the lyfe euerlasting, the eternall punishment of the wicked, and such other things: we must not call our owne reason too counsel, to demaund of it what can be done: but wē must aske the question at Gods woord only. For if God say ought too vs, by and by wē must call too mynde his mightynesse and his truth. In as much as hē is mighty, nothing is too him impossible: And bycause he is true, whatsoeuer he sayth, is assured and stedy. For he sayth: Heauen and earth shall passe, but my woordes shall not passe.

Wē are taught also by thys miracle and dēde of Chrystes, that God wil with his blissing encrease the smal thinges of the godly. For suffisance consisteth not in the greate abundance of things, but in the Lordes blissing whiche only maketh men rich. Whereupon Chryst in the .xv. of Luke sayeth: Mans life consisteth not in the abundance of things that he possesseth. And Dauid in the hūdred and one & twentith Psalm sayeth: and there is abundance too them that loue thē. Oftentimes it falleth out, that some poore man fearing God, is better fed with bread and potage, than a wicked rich man with his daintie dishes and swete wines. The poore Lazarus was better fed with the crummes which hē coulde scarce come by, than the rich Glutton wyth his delicate fare. Let euery one of vs thinke vppon these things aduisedly, and wayt patiently for the Lordes promise, that hē may blisse our laboures, and encrease our breade. For he commaunded vs too pray and say: Gyue vs this day our dayly bread.

Quermore Chrystes dēde teacheth vs too gyue God thanks for his gifts when wē go about too vse his heauenly benefits, and too desire him that he will halow his gifts with
his

his blissing. For the creature of GOD is made holy by the word, and by prayer, according as Paul teacheth in the first to Timothie and the fourth Chapter. But it commeth to passe, that many, because they knowledg not Gods benedictes, and much lesse yeelde thanks to the gyuer, are either needie, euen in great plenty of things, or else are pressed with great pouertie. Wherefore I exhort you to folowe this example of Christ, as often as you meene to vse Gods good gifts. And let this suffice for this present miracle. Now ensueth the third place.

¶ Of the thirde.

When they had seene (sayth the Euangelist) the miracle that he had wrought, they sayde: Of a truth this is that Prophet that should come intoo the worlde. Therefore Iesus knowing that they would come and take hym vp too make hym kyng, fledde ageyn intoo a Mountaine by himselfe alone.

Here are two examples propounded: one of the multitude, and another of Christ. In the multitude we see two things: The one is that by the miracle they acknowledge the Messias. Which thing is wel done of the people. For the Prophet Esay foretold it should come to passe that when the Messias came into the world, he should worke great miracles, by the which he should be known. Thus far therefore the people iudged aright. The other that we see in the people, is the error of the people in iudgemēt. Who perceiuing by the miracle that Iesus was the Messias, would haue made him kyng. But Christes kingdom is not worldly, according as he himselfe sayd vnto Pylate: My kingdom is not of this world. The people would faine haue bin thankful to Christ, but they shewed not their thankfulnesse according to knowledg. Whereby we may lerne of this multitude to be thankful too God: howbeit in as much as they were ouershot in their doing, let vs embrace Gods word for a rule of thankfulnesse.

¶ ¶.

But

The fourth Sunday in Lent.

But when Chrylſte vnderſtood the vnſkilful zeale of the people that were minded to make him their kyng, he fled into a mountaine, and ſuffred not himſelfe too be made king by the people. What may we lerne heerby? firſt that which I ſpake of euen nowe, that Chryſts kingdom is not worldly. Next, that wee muſt couet no honoz cōtrary to our vocation. Let euery man content himſelf with that degree of eſtimation that he is called vnto, & not take vpon him an other mans office, for deſire of eſtimation. But let euery one of vs in his own vocation looke vnto theſe thre things. Firſt let vs labour luſtily in the feare of God. Secondly, let vs not ſeek the praiſe of y multitude, if we ſhal haue don any good. Thirde, let this be our purpoſe, to ſerue God and his church in the feare of God. They that doe otherwiſe, doe nothing aright, but offend God, and vtter their owne pride, whome God ſuffreth oft to ſlide, that their ſoly may be known, and ſo may ſuffer puniſhment for their preſumption. That the which thing happen not vnto vs let vs pray God to gouerne vs with his ſpirit, to whom the only and euerlaſting god, be honoz, praiſe and glorie for euer and euer Amen.

The fifth Sunday in Lent commonly

called Paſſion Sunday.

The Goſpell. *John. viij.*



Hiche of you can rebuke mee of ſinne? If I ſay the truth, why doo ye not beleue mee? He that is God, heereth Gods vords: yee therefore heere them not, bicauſe ye are not of god. Then anſwered the Iewes, and ſaide vnto him: Say vve not vvell, that thou art a Samaritane, and haſt the Diuel? Ieſus anſwered, I haue not the diuel: but I honor my father, & yee haue diſhonored me. I ſeek not mine ovn praiſe, there is one that ſeeketh and iudgeth. Verily, verily,

verely I say vnto you, if a man keepe my saying, he shall neuer see death. Then sayde the Ievves vntoo him: Nowv knowve vvec that thou hast the deuyll. Abraham is dead, and the Prophets, and thou sayest: If a man kepe my saying, he shall neuer tast of death. Art thou greater than our father Abraham vvhiche is dead? And the prophets are dead: vvhom makest thou thy selfe? Iesus aunsvvered: If I honor my selfe, myne honor is nothing: it is my father that honoreth mee, vvhich you say is your God, and yet ye haue not knowvn him, but I knowv him. And if I say I knowv him not, I shall bee a lyer, like vntoo you. But I knowv him, and keepe his saying. Your father Abraham vvas glad to see my day: and he savv it, and reioysed. Then sayde the Ievves vnto him. Thou art not yet fifty yeare old, and hast thou seene Abraham? Iesus sayd vntoo them: Verely, verely, I saye vntoo you: Ere Abraham vvas borne, I am. Then toke they vp stones to cast at him: but Iesus hid himselfe, and vvent out of the Temple.

The exposition of the text.



This Gospell conteyneth a singular Doctrine concerning Chryste, and a gaynsaying of the same doctrine by Chrysts enemies. For lyke as Chryst defendeth his owne person, office, and doctrine, and pointeth out the true fountayn of saluation: so the Jewes Chrystes enemies set them selues against the person, office and doctrine of Chryst, and pleade against him with thre arguments which Sathan hath used from the beginning of the world forth. And those thre weapons are these: Hypocrisie, Sophistrie, and Tyrannie. This Gospell therfore conteyneth the discription of two kyngdomes, that is to say, of Chrystes, and of Sathans. For as Chryst heer mainteineth his owne kingdome: So the champions of Sathan maynteyne their maysters quarel. But because it is for our behofe too harken what Chryst sayeth, rather than what Sathan thynketh agaynst it: I wil propound

P. ij.

two

The fifth Sunday in Lent.

two lessons out of this gospel grounded vpon Chrystes wordes, and shew what his enemies answered and dyd ageinst eyther of them. The places are two.

- 1 That lyke as Chryste is the true Messias: so every one that hēreth him not, is not of God.
- 2 That he which kēpeth Chrystes wordes, is set frē from eternal death. And in these two chēse lessons of this Gospell, I will set forth the strife betwēne Chryst and the Jewes, in declaration wherof, many particular lessons doe offer themselues.

¶ Of the firste.

Of the first lesson there be two parts. One, that Chryst is the true Messias: the other, that he which hēreth not Chryst, is not of God. Concerning the first part, the texte hath thus. VVhiche of you can rebuke mee of sinne? If I speke the trueth why doo not you belecue mee? The Jewes had found faulte with Chrystes doctrine, bicause Sathan and his seruantes hate the truth. Chryst confirmed his doctrine, by innocencie of life, the recoorde of the Prophets, and sundry miracles, so as the Jewes might haue knowne hym to be the true Messias, and also haue beleued in hym to theyr saluation. Therfore when as they throughe the instinct of Sathan, for hatred to Chryst ward, and of loue to their owne false doctrine, whiche they had receiued of their forefather, did with all their power set themselues agaynst Chryste: Chryste on the other syde thirsting mannes saluation, defended his owne innocentnesse, doctrine, and office, to the intent he might at least wile, yet win some of his foes vnto God, and call them backe from falling headlong into damnation. First therfore he asketh if any man can finde faulte with his conuersation. VVhich of you (sayth he) can reprove mee of sinne? As if he had sayd: I haue liued openly amōg you without faulte from my cradle, so as none of you is able to reprove me of any sinne. Howe seeyng that so
to doe

to do is the propertie of the Messias, why do you not acknow-
ledge mee too bee the Messias that was promised long agoe :
For none is cleere withoute Synne, but the Messias onely.
In as muche then as none of you is able too conuide me
of sinne, yee doe foolishly : not onely for that yee acknow-
ledge mee not too bee the Messias, but also for that you con-
demne mee of sinne. Wherevnto he addeth concerning his
doctrine. If I speake the trueth vntoo you, vwhy beleue you
mee not ? As if he had sayd, In asmuch as I do by innocencie
of lyfe, by record of the Prophets, and by many miracles co-
firme my doctrine too be so true, that whither you will or nil
yee confesse it to be true : why beleue you mee not ? Hee is
worse than mad that persecuteth that thyng as false, whi-
che he knowes to be true. But this is the nature of men.
He that is nozeled in naughtynesse of a childe, is hardly re-
claimed from his errour. So great a mater it is too bee enu-
red too a thing from the shell. But what may wee lerne heer
of Chryst and the Jewes : Of Chryst, all ministers of the
woorde may lerne, so too frame their life and doctrine, that
no man may haue aught too reprove, eyther in theyr lyfe or
in their doctrine. For albeit that only Chryst was pure from
all sinne : yet notwithstanding those that will teach his gos-
pel with frute must be cleer from open crimes. For the Poet
sayeth aright : *It turneth too the teachers shame, When kee hym-
selfe is found too blame.* For how (I pray you) can a tippling
Preest fynde fault with tiplers : How dare a whozechun-
ter chasten whozemongers and aduouters : Howe shall a
couetous person condemne couetousnesse : or an vsurer, vsu-
rie : or a quareller, quarels : or a proud man pride : In fine,
he that will rebuke others, must be faultlesse himselfe. As
for those that say, doe as I teach, but doe not as I doe : they are
not the ministers of Chryste, but of sathan. For no man
is too be accounted too teache, vnlesse hee expresse the same
thyng in hys life, that hee teacheth in his woordes. For so
dothe Paule teache Timothee : Bee thou (sayeth hee)
an example

¶.iiij.

a patern

The fifth Sunday in Lent.

a paterne too the flocke : That is to say, expresse the thing in life, that thou teachest in word, that the hearers may behold in thee a liuely example of thy doctrine. Whereupon Paule sayeth of himself : We yee folowers of mee, lyke as I am of Chryst. Moreouer, they that haere the Gospell, must learne somewhat of these Iewes. Not too set them selues ageynste Chryst and their teachers as they did : but to take warning at their damnation, and so too repent, that they may be saued by the benefit of Chryst.

On the other part of the first lesson, the text speaketh in this wise: He that is of God, heereth the vwoord of God, and the cause vwhy you heere not, is for that yee are not of God. He assigneth the cause why the Iewes so maliciously despised Chrystes doctrine: that is to wit, for that they were not of God but of Sathan. He speaketh not heer of mans nature which in very deede is of God, but of mens maliciousnesse, which is of the diuell. For this maliciousnesse maketh men vnwilling to heere Gods word. Heer let euery man examin himselfe, and deeme of himselfe, whither hee bee of God, or of the Diuell. For he that with a good will heereth Gods word, hath Chrystes recoorde that hee is of God. Contrarywise, he that despiseth the word and persecuteth it, is vndoubtedly of the Diuell: though the vngodly are not willing too heere of this. But in lyke maner as the Iewes doe haere persecute and slander Chryst that told them this: so in lyke wise are the ministers of the Gospell persecuted at this day by those whome in their sermons they declare to be of the Diuell. What then say the Iewes heere? They answered and sayd vnto him: Say vvee not vwell that thou art a Samaritanee, and halt a Diuell: This is the craft of Sathan: when he can not deny the truth, he falleth too flat rayling. So also standeth the case at this day: when men are not able too denie, but that it is Gods word wherby their wickednesse is reponed: by and by they fall too rayling, and seeke for some what too carpe at in the ministers of the Gospell. But what dooth

The fith Sunday in Lent.

101

doth Chryst haer? He answered: I haue no diuell but I honor my father, and you dishonor mee. And I seeke not myne ovne glorie, but there is one that seeketh and iudgeth. In this answer Chryst first denyeth himselfe to haue a diuell, whiche thing the Lord confirmeth hereby, that he seeketh Gods glorie, which they do not that haue made a couenant with the diuell. Afterward he turneth the slander vpon the Jewes, when he sayth: And you haue dishonored mee that honour God. For those that rayle vpon them that honor God, must of necessitie be led by the Diuell. Further more when he addeth: I seeke not myne ovn glorie, but there is one that seeketh and iudgeth: He remoueth from himselfe the desire of vaine glorie, and in his dutifulnesse commendeth himselfe to his father. By this aunswere of Chrystes, the ministers of the word may lerne three things. First (as much as may be) to defend themselves from the slaunders wherewith they are charged, least their ministry should be abased, when they themselves are brought in contempt. Secondly, to cast those railers in the teeth with their owne sinnes, because they make warre, not so much against men, as against God himselfe. And thirdely, not to seeke their owne glorie, but the glorie of God, and to persuaade themselves assuredly, that God defendeth their innocencie.

¶ Of the second.

Of the seconde lesson the Lordes wordes speake in this wise: Verely I say vnto you, if any man keepe my sayings, he shall not see death for euer. These wordes are to be thoroughly well weyd, as which containe the highest benefite of Chryst towards men, that is to wit, that he which keepeth Chrystes sayings shall not see death for euer. Howbeit to the intent we may the better vnderstand these things, I will shew forth in order what they conteyn. For the first thing to be obserued here, is Chrysts othe. The second what maner a ones we be without Chryst. The third, what we obteyn by him. The fourth how we may be able to be-

¶ v.

come

The fifth Sunday in Lent.

come partakers of Chrystes benefits.

His othe is to this end, to assure vs of Gods truth ageinst all the doctrines of men and deuils, against the reason of the flesh, yea & against the whole kingdome of the Deuil, which consisteth of Sophistrie, Hypocrisie and Tyrannie. For it is not possible that the sonne of God should deceyue, who hath warranted his doctrine by so great an othe.

What maner a folke bee wee without Chryst? By Chryst it cometh too passe that wee see not euerlasting death. Wherefore without Chryst wee are gilty of euerlasting Death. Now as there are foure kindes of Lyfe, so are there foure kindes of death also.

The first is the lyfe of nature, wherby wee naturally liue in this woꝛld. This life simply in respect of it self is good, because it is the gift of God, which hee promisseth in the fourth commaundemente: but it varieth according too the state of men. Vnto Abraham it was good because hee vsed it too Gods glorie. But vnto Pero it was euil, because hee abused it, both too the reproch of God that gaue it, & also to his owne damnation. Ageinst this natural life is set naturall death: which of it self is euil, because it is the punishment of sinne. Notwithstanding, it varieth according too the states of men. For lyke as vnto Abraham, this death was a passage vnto a better life, and therefore was good vnto him: so vnto Pero it was the gate of Hel, and therefore too him it was euil.

The second life is of sinne, namely wherby sinne liueth in man, and reigneth through his lusts, as it dooth in all the vngodly. This is alwayes euil, because it tendeth too dānation. Ageinst this is set the death of sinne, wherby sinne is mortified in vs: which thing cometh then too passe, whe wee liue in true repentance & the feare of God. This death of sinne, is euermore good, because it is the passage too eternal life.

The thirde life is of grace, wherby Chryste lyueth in vs through grace. This is euermore good, because it is Gods gift

and so it is to
all men
in the world
if they be
in the
state of
repentance
and in the
state of
repentance

& to all good persons, who are
in the state of
repentance
and in the
state of
repentance

The fifth Sunday in Lent.

102°

gift, and the way to glozie. Ageinst this is set the death of grace, that is to say, the priuation of grace: whiche thing comnieth too passe when wee slide backe ageyne into sinne, and cast away sayth! This is alwayes euill, bicause it is the way into hell.

*Leid ibt
fontaine
of all good
nob, good
gappie of
all gappie*

The fourth life is the euerlasting lyfe, by which the godly shall liue with God and his Angels in endlesse blisse. This life is most excellent good. Ageinst this is set euerlasting death, which is endlesse damnation. Unto this endlesse death are all men subiect without Chryst. For vnlesse wee bee deliuered from this death by the benefite of Chryste, it shall bee our perpetual rewarde for sinne: as Paule sayth too the Romanes the. 6. chapter. Such are wee without Chryst: that is, wretched, damned, and giltie of eternall death.

But what doe wee become through Chryst? That dothe Chryst assure vs of by his othe, namely that being deliuered from euerlasting death, wee are rewarded with eternal life, in which shal be ioy without end.

Howe are wee made partakers of Chrystes benefites? This Gospell aunswereth. Verely verely I say vntoo, if any man kepe my saying, he shal not see death for euer. Then is this great treasure in Chrystes wordes: which who so kee- peth, hath Chryst, who only is the way too life. What is too keepe the word of Chryste? It is too heer it, too lerne it, and too beleue it according to this saying: He that beleueth in the sonne hath life euerlasting. Why so? bicause he that beleu- ueth is iustified by his owne faith, that is to say, is set free from sinne, endued with the righteousnesse of Chryste, and accepted too eternall life for Chrystes sake. He therfore that coueteth eternall life, let him marke well the things aforesayd, let him liue in continual repentance, let him heer Chry- stes word, let him beleue it, and let him cōtinue in the faith, euen vntoo death. So shal it fall out, that this naturall death shal be vnto him a passage vntoo eternall life

But

The fifth Sunday in Lent.

But what say the Jewes to this healthfull Doctrine of Chyristes? Chyrist saith: He that kepeth my vword, shall not fe death. The Jewes answere, now wee know wel thou hast a Deuil, Abraham and the Prophets are dead, and thou sayest if a man keepe my word, he shall not tast of death for ever. Art thou greater than our father Abraham, who is dead? &c. Whom makest thou thy self? As if they had said: If thy word bee of such power, that they which heer thee shall not taste of everlasting death, surely thou art greater than the prophets and our patriarch Abraham, which are dead, but this is false: for thou art not greater than Abraham. *Ergo*, it is false that thou sayest, he that kepeth my saying, shall not tast of death for ever? Therefore thou art a blasphemer of God and hast a Deuil. Chyrist answereth, and sayeth: If I glorifie my selfe, my glory is nothing, that is too vvit, by your iudgement. It is the father that glorifyeth mee. The meaning of these words is this: The only begotten sonne of God is greater than the seruants of God, or than the adopted sonne of God. I am the only begotten sonne of God, according as the father himself witnesseth by his own voyce and works. But the Prophets and Abraham are Gods seruants and Gods children by adoption: wherfore I am greater than Abraham and the Prophets: *Ergo*, it is no maruel though my word bee of greater power than theirs. Then vsed they a poynt of Sophistrie. For, that which Chyrist spake of the everlasting death, they construed of the naturall death, howbeit maliciously. Wherfore Chyriste proceedeth to reprove them, saying: If I say I knowe him not, I shall be a lyar as you are. For you say you know him whom you know not. But what is it to knowe god? First it is to know who he is, that is to wit, the father, the sonne, & the holy Ghost. Secondly to beleue in him. And thirdly to order a mans life according to his wil.

Howbeit, because the Jewes glozied of their father Abraham, Chyrist proceedeth to shew how vaine this boasting is and sayth: Your father Abraham vvas glad to see my day, and

and reioyced. In these words Chryſt teacheth three things. The one, that he was beſore he tooke māns nature vpon him, that is to ſay, from euerlaſting, God euerlaſting. The other, that Abrahā beleued in him. For too beleue in Chryſt is ſpiritually to ſee him. And Chryſt is ſcene three ways: in body only, as the Iewes ſaw him that talked heer with him: in ſpīte only, as Abrahā & wē y beleue in him, doe ſee him at this day: both bodily & ghōſtly at once, as the ſaincts y wer cōuerſant with Chryſt vpon the earth, & as wē that beleue in him, ſhall behold him with our bodily eyes, after the Reſurrection of the dead. The middle ſeing and the laſt ſeing are healthfull: but the firſt is not healthful. Thirdly Chryſt in theſe words teacheth, that the Iewes doe not tread in the ſteps of their father Abraham, of whom they make ſo great braggs. For Abraham acknowledged Chryſt, and beleued in him, and was glad of it. But the Iewes doe neyther beleue in Chryſt, nor are glad of him, but rather condemne Chryſte. And therfore they make a falſe brag of Abraham, But what aunſwer make the Iewes to this? Thou art not yet fiftie yeere olde, and haſt thou ſcene Abraham? As muche too ſay, as Abraham died two thouſand yēre ago and moze, therfore thou couldeſt not ſee him, bicauſe thou wert not as then. Chryſt anſwereth: Verely, verely I ſaye vntoo you, before Abraham vvas, I am. Theſe words teache three things manifeſtly concerning Chryſt. Firſte that he is very God. Secondly that he is very man. And thirdly that God & man Chryſt are not two perſons, but one onely diuine perſon, which tooke māns nature vpon it, too the intent he might become a ſacrifice for the ſinnes of the worlde. But what dyd the Iewes in this caſe? They tooke vp ſtones too throwe at him. Here is deſcribed the laſt refuge of Sathan, whiche is Violence & Tyrannie. Hitherto they dealt againſt Chryſt with rayling, hypocriſie, and ſophiſtrie: and now in the end they take them too their weapons. But Chryſt hideth himſelf, and getteth him out of the Temple. In whiche dede he teacheth

Palme Sunday.

cheth two things. One is, that the church is preserved by the power of God, ageinst the tirannie of the woꝝd and the de- uill. Another is, that he will not haue his woꝝd noꝝ himsele in his woꝝd, to be among those that persecute him openly: but only among them that receiue and loue him. To this me- diatoꝝ with the father and the holy ghoſt, be honour, praise and gloꝝy woꝝd without end. Amen.

Upon Palme Sunday.

The Gospell. Math. xxi.



And vwhen they drevv nigh too Ierusalem, and vvere come too Bethphage vntoo mount Oli- uete, then sent Iesus tvvoo of his disciples, say- ing vntoo them: go intoo the tovvne that lieth ouer against you, and anon you shall finde an Asse bound, and a colte vwith hir: loose them and bring them vntoo mee. And if any man say aught vntoo you, say yee the Lord hath need of them: and streight vway he vvill let them go. All this vvas done, that it might be fulfilled vvhich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: behold, thy king commeth vntoo thee meeke sitting vpon an Asse and a colte, the foale of an Asse vsed too the yoke. The disciples vvent and did as Iesus commaunded them, and broughte the Asse and the colte, and put on their clothes, & set hym theron. And many of the people spred their garments in the vway. O- ther cut dovne branches from the trees, and strevved them in the vwaye. Moreouer, the people that vvent before, and they that came after cried, saying: *Hosanna* too the son of David: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest. And vwhen he vvas come too Ierusalem, all the Citie vvas moued, saying: vvho is this? And the people sayde, This is Iesus the Prophete of Nazareth, a Citie of Galilee. And Iesus vvent intoo the Temple of God, and cast out all them

them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seats of them that sold Doues, & sayd vnto them. It is vvritten: My house shalbe called the house of prayer, but yee haue made it a denne of theecues.

The exposition of the text.

This gospel is red twice a yere, that is to say the first Sunday in Aduent, and vpon Palme Sunday, but not for one selfesame cause. For vpon the first Sunday in Aduent it is red, bycause the Prophecie of Zacharie precheth in it of the Lords comming into the world, who should bee the king and Sauioz of them that trusted in him. And this day, it is red for the Story, which was done this day, namely the sixth day befoze he suffred.

The summe of this Gospell is, that Chryst sitting vpon the Ass and hir colte which the Disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying. Hosanna to the sonne of Dauid, strewing boughes, & spreding their garments in the way. And also that when he was come into the Temple, he dyaue out the biers and sellers. &c. The places are thre.

- 1 The description of Chryst the king and of his kingdom.
- 2 Of the citizens of this kingdome, and of their dуетie.
- 3 Of the things that were don in the Temple, after that Chryste was entred into it.

¶ Of the firste.

Of this read in the first Sunday in Aduent, which is there the second place.

¶ Of the second.

This was the third place in the first Sunday of Aduent: from whence you shall fetch the exposition vnto the title concerning the vse of the Lords comming,

¶ Of

Palme Sunday.

¶ Of the third.

The thirde place is the storie of those things that hapned in the temple after that Chryst was entred into it. This storie may be deuided into foure parts, which are these.

- 1 The driving of the byers and sellers out of the temple, and the reason therof.
- 2 The healing of the lame and the blinde in the temple.
- 3 The defence of the children that cried Holanna, too the sonne of David.
- 4 The fretting of the Princes, the P̄ests, and Scribes againt Chryst.

¶ Of the first parte.

The Crangelist declareth, that the Lorde entred into the Temple, and d̄raue out the byers and sellers: and mozeouer, that he addeth the cause of his so dowings, when he sayth: My house, shall be called a house of Prayer, but you haue made it a denne of theeues. In this dedde are thre things too be weyed. First the occasion of the dedde: Secondly the dedde it selfe: and thirdly, the signification of the dedde. The occasion of the dedd was the vnlatiable couetousnesse of the p̄ests, who ordeined these things for this cause, that they which would offer, should for money haue at hand what so euer they would wish for. For as much as the couetousnesse of these men is too be condemned, the ministers of the Gospell must take heed to themselves, that they seeke no fetches too pill the people, as it fel out in the poperie, where they had Passes, pardons, and other trumperie too sell, to the damnation of themselves, and of others. Secondly, Chrystes dedde is too be weyed. For in this dedde hee testifieth himselfe too be a king and high P̄est, and a looker to the religion of God. Otherwise he had not of his own priuate authoritie put too his hand, but had vttered the gr̄af of his mynde by wordes only. This dedde of Chrystes must aswell the godly magistrate, as the ouersers of Gods religion folowe, that there be

be no defiling of Gods religion in the churches of christians. Other that haue not this authoritie, must be sozpy and testifie it in woꝝds that they disallow the coꝝruption of gods seruice. Thirdly the signification of this deede is too be weyed. For as the temple was defiled: so he ment that there should be a spirituall purging of the temple by his owne death and glorious resurrection.

Whereouer in the cause of this deede (which is expꝛessed by these woꝝds, my house shal bee called a house of prayer, &c.) we may lerne two things. First that the temple is the visible seat of Gods seruice. For all be it that euery place be a temple too the godly, in as muche as it is lawfull for them to call vppon God euery where: yet notwithstanding, the temple or church, is the common place wherein we must assemble to pray, and too doe other things that pertain to the outward discipline of godlinesse. Another is that wee should reuerence the churches that are appoynted too Gods seruice, and keepe them cleane from Idols and Idol seruice. But (alas for sozow) the Popish superstition sticketh so fast too the ribbes of a nuber, that they cannot abide that an Idol should be pulled out of their church. But heerof shal moze be spoken at an other time.

Of the second.

The second part of the things done by Chꝛyst in the temple, is, that he healed the lame and blinde that came vnto him. By which deed he testifieth, first that he is the true Messias. For the Prophet Esay sozetold, that when Messias was come, he should worke such miracles. Secondly this deede sheweth that the office of the Messias is to destroy & worke of Sathan. For when Chꝛyst taketh away the disease he remoueth the cause also: and the cause of all diseases in sinne. Thirdly he sheweth by an outward token, how men should vse & church: for the healing of bodily diseases, is a representation of the clenſing of mennes soules from spiritual filthi-

D. j. nesse

Palme Sunday.

nesse. Therfore the church must be appoynted to this purpose, y we may be purged there fro our spirituall diseases: which thing is then done, when we beleue the word that is there preached, and by beleuing are washed from our sinnes with the blood of Chryst, according as Iohn sayth: The blood of Iesus Chryst clengeth vs from all iniquitie.

¶ Of the third parte.

When the children cryed in the temple, Hosanna to the Sonne of David, and that the Pharisees chid them: Chryst tooke vpon him to stand in defence of the children and iustifieth their doing by record of the Scripture. Haue ye not red (saith he) Out of the mouth of babes and sucklings hast thou made perfect thy prayse.

Here wee haue to lerne of both: that is to wit, of the children, and of Chryst. Of the children first, let our childre lerne to know Chryst, and to set forth his praise. For seeing that Chryste sayeth, that the kingdome of heauen belongeth to children: vndoubtedly his will is, to be praised and magnified by the faith and by the voyce of children. But alas, there bee many children which not onely are Ignorant of Chryst, but also are so leudly brought vp, that they learne nothing, but to sweare, to lye, to talke ribaudy, & to practise other naughtinesse: who shall not onely bee punished themselves one day for their lewdnesse, but also their parentes shall bee punished of God, for that they haue so wickedly neglected the children that God hath given them to bring vp in nurture and godlynesse. Ageine, we may lerne of the children, to confesse Chryst in the middes of his enemies: Here were present the Pharisees and Scribes the chaf Couernours of this common weale, who persecuted Chryste, and were angrie with all those that yelded any honoz vnto Chryst. Yet could not this cruelnesse so abashe the children, but that the more they were forbidden, the more they cryed oute. For suche is the strength of fayth, that whersoener it be, it can not bee hidden, but always bursteth out into the praise of G D D.
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This dutifulnesse is required at all mennes handes, according to that saying of Paule in the .x. to the Romanes: with the hart we beleue vnto righteousnesse, & with the mouthe is confession made vnto saluation.

By the doing of Chryst we may lerne, first that he will defend those that beleue him. And secondly, that after the example of Chryst according to the state of our vocation, wee are bound to defend the innocencie of others, and specially to succour & maynteyne the godly, that they bee not oppressed and troden down by the wicked.

Of the fourth parte.

The fretting of the Princes, the Priests, and the Scribes against Chryst, was foretold long ago by the voice of god and the Prophets. For where as God in the third of Genesis told before hand that it should come to passe, that the seede of the woman shoulde treade downe the serpens head: hee meeneth that Sathan and his members heathenish and vngodly men, should persecute Chryst and his Church. And Dauid in the second Psalm, not onely foresawe in Spirit this fretting of the Jewes against Chryste, when he sayth, why did the Heathen frette, and why did the people imagin vaine things? But also by the sayd place of Genesis, he promisseth it should come to passe, that the womans seede, (that is to say, Chryst and all that beleue in him) should overcome Sathan & his members. Now in what thing this victorie consisteth, Dauid in the same Psalmie declareth, saying: Blessed are all they that put their trust in him. Wherefore let vs renounce Sathan and his members, and with strong faith leane vpon Chryst the vanquisher of Sathan, and giuer of eternall life, to whom be honoz and glorie for euermore.

Of the Lordes supper, the first Epistle

to the Corinthians, and the .xj. Chapter.

That vvhich I deliuered vnto you, I receiued of the Lord. For the Lorde I E S V S the same night in vvhiche hee was
O.ij. be-

Maundie Thursday.

betrayed, tooke bread and vwhen hee hadde giuen thanks, hee brake it, and sayd: take yee and eate yee, this is my body vvhich is broken for you. This doo yee in remembrance of me. After the same māner also he tooke the cup vvhē Supper vvas doone, saying: this Cup is the nevv testament in my blud. This doo as oft as yee drink of it in remembraunce of mee. For as oft as yee shall eate this bread and drink of this cup, yee shall sheve the Lords death til he come. VVherfore, vvhō sō euer shall eate of this bread & drink of this cup vnnvorthely, shal be gilty of the body and bloud of the Lord. Let a man therfore examin himself, & so let him eat of that bread, & drink of that cup. For he that eateth or drinketh vnnvorthely, eateth and drinketh his ovvne damnation, bicause he maketh no difference of the Lords body.

The exposition of the text.



The cause why this feast is instituted, is that the storie of the celebration of the Lordes Supper, should (as this day) bee handled in the church, to the intent the true vse of this holy Supper may bee vnderstode. For when Chryst the day before he should suffer, instituted this supper, he gaue commaundement to his disciples, that they should keepe this supper in remembrance of him. VVherfore it must nedes bee, that there are great & weighty causes why it should be nedfull to make great account of the institutiō of this supper. For unlesse we thorowly and with good heed wey the causes of the institutiō of this supper, we cannot sufficiently extol the goodnesse of our sauiour, whō although he were in most grāuious sorow for his death which was at hād, wold notwithstanding institute this supper, & leaue it to his church, for a most assured pledge of our saluation purchased by him, wherein the memoziāll of the couenant establisshed betwēne God & man by the blud of Chryst, might be p̄serued for euer. Howbeit, to ȳ intēt wee may be the moze distinctly instructed cōcerning this supper,

I will propounde thre places, which by Gods grace I wyll expounde at this time. The thre places.

- 1 The circumstances of the institution of this Supper, and the signification therof, wheruppon shal bee gathered the full description of the same.
- 2 The true and lawfull triall of suche persons as meene to vse this Supper to their profit.
- 3 The right vse and lawfull meditation of this Supper.

¶ Of the firste.

There be many circumstances in the storie of the Institution of this Supper, which I wil set forth in order, according to the text.

The first is of the time. For thus lie the words of the text. Our Lord Iesus Chryst in the same night that hee was betrayed. For he instituted this Supper, vppon the Thursday late, before the next friday folowing that he should bee crucified. Wheruppon we may gather two things. First how great it must needs bee that Chrystes loue was towards vs, who although he knew he should die the next day, would notwithstanding institute this perpetuall remembraunce of his benefits. Another is, that the celebration of this Supper must bee kept by vs in true repentance, according as shall be said ageine afterward.

The second circumstance is of the guests that were at this Supper. The maister of the feast was Chryst: they that were at it, were his disciples good and bad. The good surely were very weake: and the bad was but only Judas the traitor. Hereby wee are taught, that Chryste will alwayes bee present at this Supper, and that this Supper pertaineth to Chrystes disciples. And although the wicked doe also mingle themselves in among the feast: yet notwithstanding this Supper turneth to their iudgement and damnation, as shall bee said ageine hereafter.

The third circumstance is of blissing. For he tooke bread
Dij. and

Maundie Thursday.

and gaue thanks. If the sonne of God gaue thanks before he vsed things : what becommeth it vs too doo.

The fourth circumstance is of the elements. For he vsed bread and wyne in the institution of this supper. For as the outward man is nourished with bread and wine : so the inward mā is spiritually fed with the body and bloud of Christ.

The fift circumstance is of the things that are present inuisible at this supper, as are the very bodye and the very bloud of our lord Iesus Christ.

The sirt circumstance is the cōmandement : for he comandeth his Church to kēpe continually the same maner of celebratting his supper. Doe this saith he.

The seventh circumstance is of the new couenant. This Cuppe (sayth he) is the new testament in my bloud. Why this Supper is called the new Testament, it shall be tolde you afterwarde.

The eight circumstance is the end for which the Supper was instituted, whiche end is expressed in these words. Doo yee this (sayth he) in remembrance of mee. That is to say, As often as ye vse this supper reue yē the remembraunce of my benefits, that is to wit, of my death and resurrection : and shewe yē forth my death till I come.

The ninth circumstance followeth vpon the eyght, namely that the celebration of this supper belongeth only to them that be of yēres of discretion, that may be instructed of the Lordes death, and that are able to giue thanks openly to the Lord for his benefits.

These are the circumstances of this supper that are to be weyed diligently. Now will I shewe what things are ment by this Supper. For as the Paschall Lamb had many significations in the old Testament: So also hath this holy Supper of Christs, which is succeeded in the place of the paschall Lamb. Therefore as the Paschall Lamb, firste did put the people in mind of the benefite done in olde time, that is to wit, of their deliuerance from the bondage of Egypt: And
second

secondly confirmed the faith of them that used it : and thirdly shadowed the sacrificing of Chryst that was to come : and fourthly was a figure of the everlasting covenant betwene God & man: So also hath this supper sundrie significations : and that partly in respect of the time past, partly of the tyme present and partly of the time to come, and partly of the everlastingnesse. Whiche significations I will declare as playnly as I can, God further both mee in teaching, and you in heering that it may turn to Gods glozie, & to the healthfull instruction of our selues.

What is the signification of the supper in respect of the tyme past? If we looke back to the time past, this holy supper is a certaine calling to mynd of the Storie of our Lords passion, according to Chrystes commaundement: Doo yee this in remembrance of mee. As often then as wee come to the Supper, or other wise bee present at the celebration of the supper, wee must bee mindfull of the death, buryall, and resurrection of our Lord.

What is the meaning of the supper in respect of the time present? First it signifyeth that we are united and incorporated into Chryste, and that spiritually. For so teacheth Paule when he sayth, The Cup of Blissing vvhich vvee blittle, is it not the communion of Chrystes blud? The bread that vve breake, is it not the communion of Chrystes bodye? That is to say, the partaking of the body and blud of Chryst, maketh vs to haue a certaine communion with Chryst. Agein, it signifyeth that we also are united among our selues by y^e spirit of Chryst, as many of vs as are partakers to'gither of this supper. Of which communion, the one lofe is a token, as Paule testifieth when he sayeth: bycause as there is one lofe: so wee beeing many are one body. For as the lofe is made of many cornes: so as many as communicate togyther, doe grow togyther into one body spiritually, the head wherof is Chryst: and this is the cause that Paule calleth the Supper a communion.

Daily,

Here

Maundie Thursday.

Hereupon one of the holy fathers sayth: The supper is called a Communion: first, for that by it we communicate wyth Chryst: secondly, for that we be made partakers of his flesh and of his Godhead: and thirdely, for that by it we communicate and are vnited together one with another.

Moreover by this supper is ment, that we are spiritually nourished, and susteyned or fed with the body and blud of Chryst. For like as bread and wine do nourish, encrease, preserve, and comfort mens bodyes: So doth Chrystes body & blud nourish, encrease, preserve, and comfort our soules vnto euerlasting life, if so be that true faith bee found in vs.

What is the signification of this Supper in respect of the time to come? This holy supper signifieth, that by the power of Chrystes body raised from the dead, our bodies also shal one day rise ageyn, that they may be made like vnto the glorious body of Chryst. Whereupon Paule sayth: If Chryst bee risen agein, we also shal rise ageine, that we may enioy the continual presence of Chrystes body for euermore. Whereupon certain of the holy fathers haue termed this Supper conduct money, because it putteth them that receiue it before their death, in mynde, that Chryst is vnto them the passage from these troubles, to eternal blisse.

What is the signification of the Lords Supper in respect of the euerlastingnesse? It is a perpetuall warrant of Gods fauour towards men, at no time subiect vnto chaunge, and therfore the Lord himselfe calleth this his supper the newe Testament, as which shall neuer become olde at any tyme. How be it to the intent this thing may be vnderstood more clerly, I will (as bresly as may be) declare what things are most mete in euery Testament, and how all those things which ought to mete in euery last wil or testamēt do mete here: and moreover what the new testament is.

In euery testament or last wil, there be foue things. First the Testator that maketh the wil. Secondly the goods which the Testator bequeatheth. Thirdly the heirs that are made,
Fourthly

Fourthly the death of the testatour. And fifthly the conditions that are to bee kept of them that are made heires by the wil. In this new Testament the testator is Chryst. The heritage is the possession of eternall life. The heires are the childeen of God, that is to say, al that beleue in Chryst. The death of Chryst the testator folowed presently after. For he died, was buried, and rose ageine the third day. The conditions to bee obserued of the heyres that are named, are, that they should beleue in Chryst, and obey him, and continue in innocencie of life vnto the end: And if they fall into sinne, that they earnestly repent them befoze their death. Herebypon wee may now in this wise conclude what the new Testament is. The new Testament is is an euerlasting covenant, stablished by the death of the Testator Iesus Chryste, concerning the grace of God, the forgiuenesse of sinnes, and the free gift of eternall life promised to all nations & people that beleue in Chryst crucified.

Of the second.

When Paule sayth: Let a man examine himselfe, and so eate of that breade and drinke of that cuppe: for hee that eateth vnnorthely, and drinketh vnnorthely, eateth and drinketh his owne damnation. These words of Paule confirme foure things. First that the vse of the Supper ought to bee in the church. Secondly that it is necessary for men to trie themselves befoze they vse this Supper. Thirdly that hee which receiveth thys Supper unworthely, doth sinne most greuously. And fourthly, that this supper is to bee ministered onely vnto those that are able to examine themselves. I will speake of the second onely, that is to say: how euery man ought to examin himselfe, that mindeth to vse this Supper to his behoefe.

How then must he proue himselfe, that will vse this supper? That doth Paule teach, the seconde Epistle to the Corinthians and 5. iij. Chapter in these words: Examin your

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selues whither you be in faythe: examine your selues.
 Know ye not your selues that Chryſt is in you? By which
 wordes is vnderſtoode, that rightfull triall conſiſteth in this,
 that true fayth and the preſence of Chryſte be felte in vs,
 that is to ſay, (to ſe plainner wordes:) He is tried and com-
 meth worthely to Chryſtes holy Supper, that cometh to
 it reuerently in the feare of God, in true repentance, in true
 faith, and with a Godly purpoſe. And on the contrary parte,
 he that preſeeth to it vnreuerently without the feare of god,
 without true repentance, without true faith, and with pur-
 poſe to ſinne: cometh vnworthely, not making difference
 of the body and blud of the Lorde, and hee eateth his owne
 damnation. Therfore whoſoeuer approacheth to this ſupper:
 and hath a purpoſe to continue in his finnes, he is a blaſphe-
 mer and receiueth the ſacrament with Judas.

But to the intent the rude people ſhould not raſhly preſume
 to come to this ſupper, the diſcipline of confeſſion & abſolu-
 tion is inſtituted in our churches, to very good purpoſe. For
 this diſcipline auaieth greatly to this, that a man may or-
 derly examine himſelfe.

Howbeit to what intent we may iudge aright, concerning con-
 feſſion and abſolution: firſt it is to be known, that as there
 be two ſorts of confeſſion, ſo there be two ſorts of abſolution
 alſo. One kind of confeſſion, is to God only: that is to wit,
 when a man confeſſeth his ſin befoze God, acknowledgeth
 himſelf to be a ſinner, and deſireth forgiveness for Chryſtes
 ſake, & without ſuch confeſſion, none (of ſul yeres) is ſaued.
 In this wiſe did Dauid confeſſe himſelf when he ſayd: Haue
 mercie on mee O God, for I haue ſinned againſt thee. Enter
 not into iudgement with thy ſeruant, for no man liuing ſhal
 be iuſtified in thy ſight. So confeſſeth Daniel himſelf, when
 he ſaith: We haue ſinned and done amiſſe with our fathers.
 So did the publican when he durſt not liſt vp his face vnto hea-
 uen: but ſtrake his bzeſt, ſaying: O God be mercifull to mee
 a ſinner. Vnto this confeſſion aunſwereth the abſolution that
 is giuen

is giuen by only God. And this is done when a mā belæueth his fræ promise. For whosoever belæueth, is iustified from sinne, that is to say, set fræ from sinne. For sith that sinne is a falling away from the lawe & will of God, with a binding vnto euerlasting death & damnation: vndoutedly absolution must be the releasing of the belæuing man, from that bonde wherby he is bound to euerlasting death and damnation. So was Manasses asoyled, so was David, so was the theefe vpon the crosse, so was Mary Magdalene. So are we asoyled dayly, when we say with a true heart, I belæue the remission of sinnes: and when we pray with faith, forgiue vs oure trespases. Let this suffice concerning the first kynd of confession, and the absolution of the same.

An other Confession is of Discipline, when a man for counsell, instruction, and confirmation of his faith, cometh to the minister of the Church, acknowledgeth himselfe a sinner, craueth comfort, and desireth to be instructed with Gods woord, to the intent his conscience may be made quiet. In this case the minister of the woord must instruct hym that so confelleth hym selfe. And if he knowe him, he must lay before him the sinnes that he hath perceyued by hym. He must shewe him the greatenesse of Gods wrath towarde vnpentant persons. And on the other side, if in confessing himselfe, he be soze for his sinne, and promise amendment: he must comfort hym with the promises of the Gospell. And if he say he belæueth the promises, the minister must in Chrystes name assure him that GOD is at one with him, and denounce vnto him the forgiuenesse of his sinnes, in the name of the Father and of the Sonne, and of the holy Ghost: warnyng hym earnestly to thyn sin hereafter, that the end of him become not worse than the begynnyng. And thus much concerning the seconde kinde of confession, and the absolution that answereth the same. As concerning the publike confession and absolutiō, I must entreat therof at another time: & also of the Confession y is made to the

Maundie Thursday.

the brethren whom we haue offended.

¶ Of the thirde.

Now remaineth that we tell whiche is the right vse and lawfull meditation of this holy Supper. Then sith this holy Supper of Chryst, is the Sacrament of our redemption by the sacrifice of Chryst: these things are orderly to be considered, and earnestly weyed in the receyuing of this holy Supper.

First, the Communicants must call to minde the cause of Chrystes death, namely the synne of mankynd. Rom. 4. He died for our sinnes. Esay. 43. He smote him for our iniquities.

The seconde thing that is to be thought vpon, is the ende of Chrystes sacrifice, whiche is: the redemyng of vs from the bondage of sin and death. 2. Corin. 5. For he hath made him to be sinne, which knew no sinne, that we by his meanes should be that rightuousnesse whiche is allowed before God. 1. John. 1. The blud of Iesus Chryste clengeth vs from all iniquitie. John the first: Chryst is the Lamb of God that taketh away the sinnes of the world.

Thirdly, by the excellencie of this sacrifice, we must consider how greate the wrath of God must needs haue bin ageynst Synne, which could not be appeased by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly the exceeding greate mercie of God is to be thought vpon, who would receiue vs wretched sinners into fauour, for the satisfaction of his sonne.

Fifthly, the great loue of the sonne of God is to be thought vpon, who taking mans nature vpon hym, was content to become a sacrifice for vs, and to remoue gods wrath vnto himselfe, and satisfie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs to thinke vpon, when he biddeth this supper to be made in remembrance of hym.

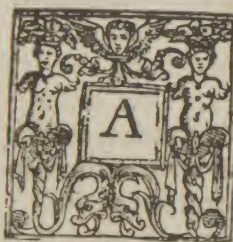
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When wee thus muse vpon these things, beholding Gods wrath, there riseth vp a sorrowfulnesse: and by thinking vpon Gods mercie and the propiciatorie sacrifice, there springeth vp faith: out of both which, there issueth thankfulness, confession, patience and other vertues, of which this supper putteth vs in minde.

To bee short, as the Sonne of God maketh a couenaunt with vs to receiue vs mercifully: so let vs on the other side make a couenaunt with him to beleue him, and to receiue his benefits thankfully. Whiche thing that wee may vnfeignedly doe, Iesus Chryst the maker of this supper graunt vnto vs. And vnto him, with the father, and the holy ghost, be honour and glorie for euer. Amen.

The Passion of our Lord Iesus Christ

according too the order of the storie, compiled by laying the foure Euangelists toogether.



And when they had sung an hymn, Iesus going out, vnto as he was vnto ouer the brooke Cedron intoo mount Oliuet, and his Disciples folowed him. Then sayde hee vnto them: All you shall suffer offence by mee this night. For it is vwritten, I will strike the shepperd, and the sheepe of the flock shall bee scattered. But when I am risen ageyn, I will go before you intoo Galilee. And Peter answering, sayd vnto him. Though al be offended by thee, yet will I neuer bee offended. Iesus sayd vnto him: verely I say vnto thee, that this night before the Cocke crowe twyce, thou shalt denye mee thryce. But he sayd more earnestly: No though I should dye with thee, yet will I not denie thee. In likewyse also sayde all his other Disciples. Then came Iesus with them intoo a tovyne that is called Gethsemany, vwhere was a garden, intoo vvhich he entred and

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Good Fryday.

his disciples with him. And Iudas the traytor knew the place, bycause Iesus had oftentimes resorted thither with his Disciples. Then Iesus sayde vnto them: Syt yee here, while I goe and pray yonder. And taking with him Peter, Iames, and Iohn the two sonnes of Zebedee, hee began too be abashed and too bee heauy, and too bee greuously vexed. And hee sayde too them: my soule is heaueie euen vntoo deathe. Tarry yee heere and watche with me, and pray that yee fall not into temptation. And he went from them as it were a stones cast, and kneeling downe fell flat too the ground vppon his face, and prayed that if it were possible that houre might passe from him: saying: Abba father, All things are possible too thee. Let this cup passe from mee. Neuerthelesse not as I will, but as thou wilt. And he came to his Disciples, and findyng them a sleepe, sayd vnto Peter: Simon art thou a slepe? Coudest thou not do so much as watch one houre with mee: Awake yee and praye, that yee enter not intoo temptation: Verely the spirit is ready, but the fleshe is weake. Ageine hee went away the second time, and prayed saying: Father, if this cup can not passe from mee, but that I must needes drinke of it, thy will bee doone. And returning, hee found them ageine asleepe. For their eyes were heaueie, and they wist not what to answere. Then leauing them, hee went his way ageine, and prayed the thirde tyme the same woords, saying: If thou wilt, thou canst remoue this cup from me: Neuerthelesse, thy will bee doone, and not myne.

And there appeered to him an Angell from heauen that comforted hym. And being stricken wyth sorowe, hee prayed very long: and his swet was as droppes of blud, tricklyng downe vppon the grounde. And when hee was risen vp from his prayers, and was come ageyne too his Disciples, he found them a sleepe for very pensiuenesse: And hee said vntoo the: Sleepe yee from henceforth, and take your rest. VVhy sleepe yee? it is ynough: Beholde, the houre is at hande, and the Sonne of man is deliuered intoo the handes of sinners. Vp
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let vs go: he is at hand that betrayeth mee. But pray yee least yee enter intoo temptation.

And by and by, while he was yet speaking, Beholde, Iudas one of the twelue, hauyng taken a band of men, and officers of the high Preefts, and the Phariseys, and the elders, and the Scribes, with a greate company folowing him came thither with lanternes and torches, with svvoords and clubs. Novve this traitour had giuen them a common watch woord, saying: VVhomsoeuer I kisse, hee it is: Lay hands vppon him, & cary him away warely. Iesus therfore knowing al things that should happen vnto himself, went foorth, & said. VVhom seeke yee? They answered vnto him, Iesus of Nazareth: Iesus sayd vnto them: I am hee. And Iudas that betrayed him stood amōg them. As soone therfore as he had sayd to them, I am he, they went backe, and fell downe too the ground. Then asked hee them ageyn, whom seke yee? And they sayd, Iesus of Nazareth. Iesus answered, I haue told you that I am hee. Therefore if yee seeke mee, let these men goe their ways, that the woord might be fulfilled which he hadde spoken: Of them whom thou hast giuen mee, I haue lost none. And Iudas stept out vntoo Iesus too kisse him: and cōing foorthwith vntoo him, sayd: Haile maister, & kissed him. And Iesus sayd vnto him: Friend, wherefore cōmest thou? Iudas, betrayest thou the son of man with a kisse: The came they too Iesus, & layd hāds vpon him, & toke him. And they that were about him seeing what was toward, said vntoo him: Sir, shal we strike with the sword? Simon Peter therfore hauing a sword, drew it and sinote the seruāt of the high preeft, & cut off his right eare. And the seruāt's name was Malchus. And Iesus answering, sayd: Giue me leue thus farre foorth. And he sayd vntoo Peter: Put vp thy swoord intoo the scaberd. For al that take the sword in hād, shall perish with the swoord. Dost thou not think that I can now pray too my father, & he will giue mee mo than twelue legiōs of angels? Shall I not drinke of the cuppe, whiche my father hathe giuen mee? How then shal the scriptures be fulfilled: for so it must needes come

Good Fryday.

come too passe. And as soone as he had touched the seruants eare, he made him whole. And in the same houre Iesus sayde vntoo them that were come too take hym, namely too the cheef preests and the officers of the temple, and the elders: Yee come out vntoo mee with swordes and clubbes, as it were too take some theefe. I sate dayly among you, teaching in the temple, and ye stretched out no hand agaynst mee. But thys is your very houre, and the power of darknesse, that the scripturs may bee fulfilled. And all this was doone that the writings of the Prophetes might bee fulfilled. Then all his disciples forsaking him, fled. And a certaine yong man folowed him being naked, sauing a sheete cast about him, and the yong men caught hold of him. But he leauing his sheet behind him, fled away naked from them.

The band of men therefore, and the petycaptaine, and the officers of the Iewes tooke Iesus, and bound him, and led him away too Annas first. Annas was father in law too Cayphas, who was high preest for that yeere. And Cayphas was he that gaue the counsell too the Iewes, that it was expedient that one man shoulde die for the people. And they ledde him too Cayphas the high preest, where all the high Preests, the Scribes, and the elders were assembled. And Simon Peter and that other disciple folowed Iesus aloofe vntoo the Bishops palace. And that other disciple was knowne too the high preest, and entred with Iesus intoo the Bishops palace. But Peter stode without at the gate. That other disciple therfore whiche was known too the high preest, went out & spake too the wench that kept the doore, and brought in Peter. And the seruants and officers stode warming themselues at a fyre of coles beneath in the middes of the hall, for it was colde. And Peter also was standing with them, and warming himselfe too see the ende. The wench therfore of the high preest, which was the dorekeeper, beholding Peter warming himselfe by the fire, looked earnestly vppon him, and sayde: Thou also wart wyth Iesus, for thou art also one of this mans Disciples. But hee
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utterly denyed it before them all, saying: VVoman I am not, I know him not, nor I wote not what thou sayest.

Then the high Preeft examined Iesus of his disciples and of his doctrine. Iesus answered him: I haue spoken openly vntoo the world. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resort, and in secrete haue I spokē nothing. VVhy askest thou me? Aske them that herd me what I haue spoken too them. Beholde they knowe what I haue sayde vntoo them. VVhen he had sayde these woords, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Preeft so? Iesus answered: If I haue spoken euill, beare witnesse of the euill, but if I haue spoken well, why doost thou smyte mee? Annas was he that had sent him bound to Cayphas the hie preeft.

And Simon Peter stood warming him in the porche. And anon after his first denial, as he went out intoo the porche, the Cocke crew. And an other wenche sawe him, and began ageine too say too them that stood by, this man also was with Iesus of Nazareth, and herevpon they sayd vntoo him: Art not thou also one of his disciples? and another sayd: Thou also art one of them. And he denyed it ageine with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certeyne o-ther man auouched with them that stood by, saying: Verily thou also art one of them. For thou art both a Galilean, and thy speeche bewrayeth thee. One of the high Preefts seruants, (the Kinsman of him whose care Peter smote of) sayd vntoo him: Did not I see thee in the gardein with him? Then began he too curse and forswear, I knowe not this man of whom you talke. And immediatly as he was yet speaking, the Cocke crewe ageine. And the Lorde turning him selfe about looked vpon Peter. And Peter remembered the woordes of the Lorde Iesus, whoo had sayd vntoo him, before the Cocke crowe twise, thou shalt deny mee thryce. And he went out of the gate and wept bitterly.

Pj.

And

Good Fryday.

And the cheefe preests and elders, and the whole counsell sought false witnesse ageynst Iesus, that they might put him too death, and they coulde not bring it too passe, no not when many false witnesse came in, for their allegations were not sufficient. At the last there came two false witnesse, and bare false witnesse agaynst him, saying. V Ve haue heard him say, I can and will destroy this temple of God that is made with handes, and in three dayes will builde vp another made without hands. And yet were not their witnesse sufficient so. And the cheef preest rising vp in the middes, examined Iesus, saying: Answerest thou nothing? V Why do these men beare witnesse against thee? But Iesus helde his peace, and answered nothing at all. Ageine, the high preest asked him and sayde. Art thou that Chryst the sonne of the blissed? I adiure thee by the liuing God, to tell vs whither thou art Christ the sonne of the liuing God: Iesus saide vnto him: Thou hast saide, I am. Neuerthelesse I say vntoo you, hereafter yee shall see the sonne of man sitting on the right hand of power, and coming in the cloudes of the ayre. Then the cheefe preest rent his garments, saying: he hath blasphemed, what neede wee witnesse any more? Beholde now, yee haue herd his blasphemie, what thinke you by it? And they all condemned him, saying. He is woorthy of death. Then the men that helde Iesus, mocking him did spit in his face, and buffeted him with their fistes. And other some couering his face, (specially the seruants) clapped him on the face with their hands, saying: Reed vnto vs Christ, who is it that strake thee. And many other things sayde they in scorne against him.

And as soone as morning came, all the high Preests and Scribes, and elders of the people, and the whole counsel assembled, and laid their heades toogether against Iesus, that they might put him too death. And they led him intoo the consistorie, saying. Art thou the same Chryst? tell vs. And he saide too them: If I shall tell you, yee belecue mee not. And ageine, if I shall aske you any question, you will not answer mee, nor
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let mee go. From this time shall the sonne of man be sitting at the right hand of the power of God. And they all sayde vntoo him: art thou then the sonne of God? who sayde: you say that I am. And they sayde: why seeke we for any further witnesse? For we haue heard it of his owne month. And the whole company of them ryfing vp, led Iesus bound from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pilate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that he was condemned, repented him, and brought backe the thirtie peeces of siluer too the cheefe Preefts and the elders, saying: I haue sinned in betraying the guiltlesse bloud. And they answered, what is that too vs? Looke thou too that. And casting down the siluer peeces in the Temple, he went his way and hung him selfe with a halter: and as he hung, hee burst a sunder in the middes and all his bowels fell out. And the cheefe of the Preefts taking vp the money, sayde: it is not lawful too put them intoo the comon Treasure, because it is the price of bloud. VVherefore taking counsell vpon the matter, they bought with those peeces of siluer, (whiche were the rewarde of iniquitie) a potters feeld too bury straungers in. And it was knowen too all that dwelt in Hierusalem, in so muche as that feelde was called in their moother tung *Akeldama*, that is too say, the feelde of bloud, euen vntoo this day. Then was fulfilled that whiche was spoken by Jeremy the Prophete, saying: And they tooke thirtie peeces of siluer, the price of him that was solde, whom they bought of the sonnes of Israel, and gaue the money for a potters feelde, as the Lorde hathe appointed mee. How bee it the Iewes entred not intoo the common Hall, lest they mighte bee defiled, but that they might eat the Passeouer: Pilate therefore went out vntoo them, and sayd: what accusation bring you agaynst this man? They answered and sayd vntoo him. If this man were not an offender, wee would not haue deliuered him vntoo thee. Then sayde Pilate vntoo them: Take him you

P.ij. your

Good Fryday.

your selues, and iudge him according vntoo your owne Lawe. I then sayde the Iewes vntoo him: It is not lawfull for vs too put any man too death. Too the intent the woorde of Iesus might bee fulfilled, whiche hee had spoken, signifying what death he should die.

And the cheefe Preestes and elders beganne too accuse him greuously, and too lay many things vntoo his charge, saying: VVee haue taken this man peruerting our nation, and forbidding too pay Tribute vntoo Cæsar, and affirming him selfe to bee an anoynted King. Then Pilate went ageine intoo the common Hall, and calling Iesus examined him, saying: Arte thou that King of the Iewes? Iesus standing before him, answered. Speakest thou this of thy selfe, or haue others tolde it thee of mee? Pilate answered: Am I a Iewe? Thine owne nation and thy cheefe Preefts haue deliuered thee too mee, what hast thou doone?

Iesus answered. My kingdome is not of this worlde. If my kingdome were of this worlde, verely my seruants woulde fight for mee, that I should not be deliuered too the Iewes. But now is not my kingdome from hence. Pilate therfore sayd vntoo him. Art thou then a King? Iesus answered: Thou sayest, I am a King. Too this intent was I borne, and for this purpose came I intoo the worlde, that I may beare witnesse vntoo the trueth. Pilate sayde vntoo him: what is trueth? And when he had sayde this, he came foorth ageine too the Iewes, and sayde vntoo them: I finde no faulte at all in this man. And when the cheefe Preestes and elders accused him, hee answered nothing. And Pilate examining him ageine, sayde: Answerest thou nothing? Beholde, Howe many matters they lay vntoo thy charge, heereft thou not? And he answered him not too any woorde, in so muche as the Presidente woondered verye fore. But they became more fierce ageinst him, saying: Hee hath stirred the people, teaching throughe all Iewrie, beginning at Galilee euen vntoo this place. VVhen Pilate herde speaking of Galilee, hee demaunded of him whither hee were
a man

a man of Galilee. And as soone as he knew that he perteyned too Herods iurisdiction, he sent him vntoo Herode, who also was at that time at Hierusalem.

When Herode saw Iesus, he was exceeding glad: for he had bin desirous of a long time too see him, because he had hard much of him, and he hoped he shuld haue sene some miracle wrought by him. And he asked him many questions. But he made him none answer. Also the cheefe Preefts and Scribes stood laying sharply to his charge. And Herode with his men of warre despised him. And when he had mocked him, he put a white garment vpon him, & sent him back again to Pilate. And Pilate & Herod were made frends among thē selues the same day: for before that time there was grudge betwixt thē.

Then Pilate calling together the cheefe Preefts & the Magistrates and the people, sayd vntoo them. Yee haue brought this man vnto mee as a peruerter of the people, and beholde in examining him before you, I find no fault in this man concerning those things that you accuse him of, no nor Herode. For I sent you ouer too him, and behold nothing woorthy of death is doone vnto him. I wil therefore chastise him, and let him go.

Now at that feast it was of custome, that the presidēt must let loose to the people, sonie one prisoner, whom soeuer they would demaund. Now he had at that time in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast into prison, for cōmitting murther in a tumult whiche he had rayfed in a certen citie. And the people crying out with one voice wholly together, began to aske importunately that he should doo as hee had alwayes doone vnto them. Therefore as they were clustered together, Pylate answered vnto them. Yee haue a custome that I should let one loose vnto you at Easter: therefore whither wil you that I let go vnto you Barrabas, or Iesus that king of the Iewes whiche is called Christe? For he knewe that the cheefe Preestes had deliuered him for enuie. Now as

P. iij.

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Good Friday.

he was sitting in the place of iudgement, his wife sent vnto him, saying: Haue thou nothing too doo with that righteous man, for I haue suffered many things for him this night in my sleep. But the cheefe of the preefts & the elders stirred the people, perswading them too desire too haue Barrabas let loose to them, & too haue Iesus put too death. The president answering, sayd vntoo them: which of the two wil yee that I let loose vntoo you? And all the whole multitude cried out toogether, saying: Away with this man and let looce too vs Barrabas. And Pilate spake too them agein, and being desirous too haue let go Iesus, sayd: What wil yee then that I doo vntoo Iesus whome you call King of the Iewes? And they all cryed ageine: crucifie him, crucifie him. Thē sayd he too them the third time. V Vhat euil hath he doone? I finde no fault in him woorthy death. I will therefore chastise him and let him go. But they cried out the more, saying: Let him bee crucified. And they cryed importunately vpon him, requiring that he might bee crucified. And the noyle of them and of the high Preefts preuayled.

Then Pilate tooke Iesus and whipped him. And the presidentes men of warre caryed him away intoo the Palace, whiche is the Counsel house, and called vntoo him all their band, and vnclothing him, put vpon him a purple garment: and platting a crowne of thorne, set it vpon his head, and gaue him a reede in his right hande, and bowing their knees before him, began to salute him in mockage, saying: Hayle king of the Iewes. And they buffeted him. And when they had beespitted him, they tooke the Reede and smote him on the head, and kneeling downe worshipped him.

Pilate therfore went forth ageine, and sayd vntoo them. Beholde I bring him out vntoo you, that you may knowe I finde no cause in him. Iesus therefore went forth wearing a crowne of thorne and a robe of purple. And Pylate sayde too thē: Beholde the man. V Vhen the high preefts and officers saw him, they cried out, saying: crucifie him, crucifie him.

Pilate

Pilate sayd vntoo them. Take you him, and crucifie him. For I finde no cause in him. The Iewes answered him: we haue a law, and according too our lawe he ought too die, bicause he hath made him seif the sonne of God. V When Pilate had heard this saying, he was more afrayd. And he entred againe intoo the common Hall, and sayd vnto Iesus. From whence art thou? But Iesus made him none ansvere. Then sayde Pilate too him: speakest thou not too mee? Knowvest thou not that I haue power to crucifie thee, and that I haue power too let thee go. Iesus answered: Thou shouldst not haue any povver against mee, vnlesse it were giuen thee from aboue. Therefore he that deliuered mee vntoo thee hath the greater sinne. From that time foorth, sought Pilate to acquit him. But the Iewes cryed out, saying: If thou quit him, thou art not Cæsars freend. For vvhoo so euer maketh him selfe a King, is ageinst Cæsar.

V When Pilate herd that vvoord, he brought Iesus foorth and sate dovn too giue iudgement in a place whiche is called *Lithostrotos*, and in Hebrew *Gabbata*. And it was about the sixt hour of the day of the preparation of the passeouer. And he sayd to the Iewes: Behold your king. And they cried away with him, away with him, crucifie him. Pilate sayd vntoo them. Shall I crucifie your King? The high Preestes answered, we haue no King but Cæsar. Then Pilate seeing hee auayled nothing, but that the noyse encreased more, willing too satisfie the people, adiudged him too bee dealt with according too their demaunde. And taking water hee washed his hands before the people, saying: I am guiltlesse of the blud of this righteous person. Looke you too it. And all the people answering, sayd: his bloud be vppon vs and vppon our children.

And he let loose Barrabas vntoo them, whoo for insurrection & murder had bin cast in prison according to their demaund. And hauing whipped and mocked Iesus, he deli-

P. iij.

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Good Friday.

uered him intoo their hands too be crucified.

The souldyers taking Iesus, put of his purple garment, and put vpon him his owne garments, and led him away bearing his owne crosse to be crucified. And as they were going out, they found one passing by, a man of Cyrene, named Simon, cōming from his ground, the father of Rufus & Alexander. Him they layde holde vpon, and compelled him to take vp his crosse. And they layd the crosse vpon him, that hee might carye it after Iesus. And there followed him a greate multitude of people, and women, that wept and bewayled him. Iesus turning him to the women, sayd vnto them. Yee daughters of Hierusalem, weepe not for mee, but weepe for youre selues, and for your children. For behold, the dayes shal come, in which they shal say: blessed be the barreyn, and the wombes that haue borne no children, and the breasts that haue not giuen suck. Then shal they begin too say too the mountayns fall vpon vs: and to the hilles, couer vs. For if they doo these things in a greene tree, what shall bee doone in the withered? And there were two other also led with him, that were offenders, to be put to death.

And they led him to a place whiche in Hebrew is called Golgatha, whiche is by interpretation a place of dead mens skulles. And there they gaue him eyzle or mirrhe wine mixt with gall, too drinke. And when he had tasted of it hee would not drinke.

And they crucified him in Golgatha, and with him twoo theecues: one on his right hand, and another on his left, and Iesus in the midst. And the scripture was fulfilled whiche saith, and he was accounted among the wicked. And it was the third houre when they crucified him. And Iesus sayd: Father forgive them, for they knowe not what they doo.

Moreover, Pylate wrate a title cōteyning the cause of his death, and they set it vpon the crosse ouer the head of Iesus: the wryting was this: Iesus of Nazareth kinge of the Iewes. This title did many of the Iewes read, bicause the place where
Iesus

Iesus was crucified was neere vnto the Citie. And it was written in Hebrue, Greek and Latin letters. Then sayd the highe Preefts of the Iewes vnto Pylate: write not king of the Iewes but that hee sayde: I am king of the Iewes. Pylate answered: That whiche I haue written, I haue written.

Then when the souldiers had crucified Iesus, they took his garments, and made foure peeces, vnto euery souldier a peece, and his cote also. But this cote of his was without seam, wouē from the top throughout. Therefore they sayd among them selues: Let vs not cut it, but let vs cast lots for it whose it shal be: that the scripture might bee fulfilled whiche was written by the Prophete, saying. They parted my raymente among the, and vpon my cote did they cast lots. And they sate downe and watched him there. And the souldiers verelye did these things, and the people stood looking on.

Also neer vnto the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. Therefore when Iesus saw his mother, and the disciple whom he loued standing by, he sayde to his mother, woman helholde thy sonne. And afterward he sayd to his disciple, beholde thy mother. And from that houre the disciple took hir for his owne.

And those that passed by, rayled vpon him, wagging their heades, and saying: VVo bee to thee that destroyest the temple, and buyldest it vp again in three dayes. Saue thy selfe. If thou be the sonne of God come down from the crosse. Likewise the highe Preestes iesting among them selues, with the Scribes & the elders, and the people sayd: he hath saued others but him selfe hee cannot saue. If this be Christe King of Israell, the beloued of God, let him saue him selfe, and let him come downe from the crosse out of hand, that wee may see and beleue him. Hee trusted in G O D, let him deliuer him now if he wil haue him: for he sayd, I am the sonne of God. The same thing also did the theeues that were crucified with him cast him in the teeth with, rayling vpon him. The Souldiers

P.v.

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Good Friday.

diers also coming vnto him, mocked him: and offering him vinegar, sayd vntoo him: If thou be that King of the Iewes, saue thy self. And one of the offenders that hung by him railed vpon him, saying. If thou bee Christe, saue thy selfe and vs. The other aunswering, rebuked him, saying: Doost not thou feare God neither, seeing that thou art condemned as wel as wee: And wee surely are condemned iustly, for wee receiue according too our deedes, but this man hath doone none euill. And he sayd too Iesus. Lord remember me when thou comest intoo thy kingdome. And Iesus sayd to him: Verely I say vntoo thee, this day shalt thou bee with mee in Paradise.

From the sixth houre there fel darknesse vpon the whole earth, vntoo the ninthe houre, and the Sunne was darkened. And about the ninthe houre Iesus cryed with a loud voyce, saying: *Eli, Eli, Lama zababani*. which if a man interpret it, is. O God my God why hast thou forsaken me? Some of the standers by, when they hard him say so, sayd: Beholde he calleth for Elias. And Iesus knowing that as the all things were finished, too the intent the scripture might be fulfilled, said, I thirst. There was set by a vessel ful of vinegar, and by and by one of them running too it, took a spunge, and filling it with vinegar and Hysope, put it vpon a Reed, and put it to his mouth that he should drinke, and with the rest sayd. Let him alone, let vs see if Helias wil come and take him downe. Therefore when Iesus had taken the vinegar, he sayd: it is finished. And he cryed ageine with a loude voyce, saying: Father, intoo thy handes I commit my spirite. And alsoone as he had spoken these woords, hee bowed downe his head and gaue vp the ghoste.

And behold, the veile of the Temple rent a sunder in the middes from the top too the ground, and the earth shooke, and the stones claue a sunder, & the graues opened, and many bodies of the Saints that had slept arose, and going out of their graues, after his resurrection came into the holy Citie

tie, and appeered vntoo many.

And the Capteine that stood ouer ageinst him, and those that were with him watching Iesus, seeing that he had giuen vp the ghost with suche a cry, & seeing the earthquake, and the things that had bin done, were sore afraid, and glorified God, saying. Of a truthe this was a righteous man and the sonne of God. And all the company of thē that were come toogither too behold these things, and had scene what happened, returned knocking them selues on the brestes.

There stode all his acquaintance a farre of & many women that had folowed him from Galilee, beholding these things. Among whom was Mary Magdalene, & Mary the moother of Iames the lesse and of Ioses, and Salome the moother of Zebedies sonnes, whiche women had folowed him all the while he was in Galilee, and had ministred vntoo him, & many other moe, that had come vp with him from Galilee too Hierusalem.

The Iewes therefore bicause it was the preparation of the passeouer, too the intent the bodies should not remaine vpon the crosse on the Saboth day (for that Saboth was a hie day) desired Pilate that their legges might bee broken, and they taken downe. The Souldiers therefore came, and brake the legs of the first, and of the other that was crucified with him. But when they came to Iesus, & saw him already dead, they brake not his legs, but one of the Souldiers thrust him intoo the side with a speare, and by and by issued out bloud and water. And he that saw it bare witnesse of it, and his witnesse is true. And he knoweth that he sayth truthe, to the intent that you also may beleeeue. For these things were doone that the Scripture might bee fulfilled, yee shall not breake a bone of him. And ageine another Scripture sayth: They shall see him whom they haue perced.

After this, when euening came, bicause it was the Easter euen which goeth before the Saboth, there came one Ioseph of Arimathæa, borne in Arimathæa a Cittie of the Iewes, a riche

Good Friday.

a riche man, and a Counselloure, and a good and iust man, who had not consented to the deuise and deed of them. For he also was one of them that looked for the kingdome of god. For he was also a disciple of Iesus, but priuily for feare of the Iewes. He taking courage to him, went in vnto Pylate, and besought him that he might take down the body of Iesus. And Pylate wondered that hee was already deade, and sending for the Captain, enquired of him whether he were already deade or no. And when he knewe the matter by the Centurion, he gaue the body of Iesus vnto Ioseph, commaunding it to bee deliuered vnto him. And Ioseph bought a sheete. Thither came also Nichodemus that had come before vnto Iesus by night, bringing with him of Myrrhe and Aloes mingled together about an hundred pound weight. So they took downe the bodye of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the maner of the Iewes is to bury. There was in the same place where hee was crucified, a gardine, and in the gardine a newe Tumbe of Iosephs, which he had hewen out of a stone, wherein as yet had neuer mā bin layd. Therefore bicause it was the Easter euen of the Iewes, & that the saboth day drew nere, they laid Iesus in it, bicause the tumb was nere at hand, & rolling a great stone to the mouth of the graue, they went their wayes. And there were presente Mary Magdalene, and Mary Ioses, sitting against the tumb, and other women, which also were come with Iesus from Galilee, beholding where and how his body was bestowed. And when they came home, they prepared spices and oyntments, and rested the Saboth day according to the comaundement. But the next day that foloweth the preparation of the passeouer, the high Preefts and Phariseys came together vnto Pylate, saying: Sir, wee remember that this deceyuer while hee was aliue, sayd: After three dayes I will ryse agayne: Therefore commaund the Tumb to be garded vntil the third day, leaste peraduenture his Disciples doe come and steale him awaye, and say vnto the people, Hee is risen from the deade, and

and the last error shall be worse than the first. Pylate sayde vnto them: Yee haue a watche, go and make it as sure as yee can. Then they went their wayes, and garded the Tumb, fea-
ling the stone, and setting watchmen about it, too keep it.

The exposition of the text.

Inasmuche as no worke is moze wonderful
than the worke of our redemption, which is the
passion and death of our Lorde Iesus Chryste.
accozding too that saying of Peter in the firste
chapter of his first Epistle: We are not redē-
med with transitorie things, as Golde & siluer:
but wth the p^{re}cious blud of the vnspotted & vndefiled Lamb,
namely of Iesus Chritt; It becometh vs, right d^ear beloued
b^rethzen & sistern, to endeuer by al means possible to knowe
the stozie of this wonderful worke, specially s^eeing it is bet^u-
ken vnto vs in the Articles of our sayth, where we p^{ro}fesse
our selues too bel^eue in the sonne of G^oD our Lorde Iesus
Chryst, that suffred vnder Ponce Pilate, was crucified, dead
and buryed, &c. And that too the end, that by the knowledge of
this stozie, sayth might b^ee stirred vp in vs by the holy gh^ost,
wherby it may come too passe, that the frute of this wonder-
ful worke may extend vnto vs. *specially of his s^{er}uice*

Now bee it, for the intente I make the more distinctly and plainly speake of this wonderfull worke, I will deuide the whole doctrine of the Wordes passion into thre places or articles: whiche are these.

- 1 How many sundry wayes our Lord suffred.
- 2 The estimation and frute of our Lords passion.
- 3 The godly and helthful meditation of our Lords passio.

g Of the first. ~~the~~

Because wee haue sinned bothe in bodye and soule, and that
satisfaction must needs haue bin made for bothe: our Lord
Iesus Chryste suffered bothe in soule and bodie, Therefore
I wil

Good Fryday.

I wil speake of his suffring in bothe, namely of the soule and body of our Lord.

Mat 26. 38

*in these words he
I have sinned*

That he suffred in soule, hee himselfe witneseth bothe in spæche and in outward apparance. In spæche, when hee saith: My soule is heauie euen vnto death: and vpon the Crosse:

5a. 483

My God, my God, why hast thou forsaken mee: Herunto also dooth pertain the prophetic of Dauid concerning Chryste:

The sorowes of Hell haue compassed mee aboute: that is to say, I was striken with exceeding greatesorowes. Hee testifieth his sorowe in outward apparance at the graue of Lazarus, John the xj. and in the garden. At the graue, when hee thought vpon the Deuilles tirannie ouer mankind, and the miserie of mankind. For all the sorowes of minde, that Chryste endured by the space of thre and thirtie yeres vnto his death, are part of the passion which the sonne of God suffered. In the garden hee sheweth, that the heauinesse of his minde was exceeding greatesorowe, when for the bitternesse of sorowe he sweat dropes of blood. It is a naturall thing for a man to weep, and sometime to sweat in excelsse of sorowe at the hearing of some sordaine euill: but neuer was any man found yet, that sweat blood for sorowe: for no man is able to susteine so great sorowe.

If yee demaund the causes of this exceeding great sorowe: yee shall vnderstand that it is not one cause, but many: whereof the chiefe are these.

First the thinking vpon the tirannie ouer mankind, and the exceeding great miserie wherewith all men were oppressed for falling from God.

*for hee now
present.*

Secondly, the thinking vpon Gods wrath, whiche it be-
hooued him to sustaine for our sinnes whiche hee toke vpon
him selfe. For all bee it that hee were clere from all sinne: yet
toke hee vpon hym the gylte of the synnes of all the whole
world. Wherevpon John saith: The Lamb of God taketh away (that is to say, beareth in his bodie) the sinnes
of the world. The sonne of God therfore did in very deed feel
the

the wꝛath of his father. Which feeling stirred vp so great sorow in his most holy soule, that he sweet blud.

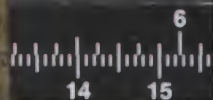
Thirde, y thinking vpon the punishment which he forsaue he should shortly the next day following suffer in his most holy body, and the reprochfulnesse that he should bee put vnto.

Fourthly, the thinking vpon y vnthankfulnesse of y most part of the woꝛld. For he forsaue it should come to passe, that many wise men, many me of power, & diuers others, shoulde take scoꝛn of this his punishment which he should sustein to redꝛeme them, yea & that they should persecute him & his. Wꝛe forsaue also, y the grettest part of the y beare y name of chꝛis tians, should thꝛough their own wickednesse, vngaciouly deppꝛue theselues of this his benefit. Which four causes pꝛo cured most bitter sorow in y hart of chꝛist. Wꝛo this our loꝛdes sorow must wꝛe also thinke, y wꝛe may bee stirred vp to sayth & godlinesse, least wꝛe perish with y thanklesse woꝛld.

Let this suffice bꝛeꝛly to bee spoken concerning the vera tion of Chꝛysts soule. Now wil I speake of the punishmet of his body. For although that the veration of his body began in the Dr stall, whē ther was no rōme for our loꝛds mother in the Inn; and afterward whē at the eight day of his birth, he was let blud in circumcising: and so forth vnto the time that he was made a sacrifice for vs vpon the alter of y crosse: yet notwithstanding I will at this tūne intreate but of that punishment which he endured last of all. And although that by the storie which I haue alreꝛy recited, a man may easily vnderstande how sundꝛy wayes our Loꝛde was afflicted in his most holy body: neuerthelesse I will gather into a short tūne, that which is disperfed at large in the stoꝛy, & diuide it accordyng to the state of the places, in whiche he was puni shed. The places are these: The gardin, the house of Caiphas, the consistorie of the pꝛæsts, the house of Herod, the common hall, and Galsata that is to say, the place without the Citie, where offenders were wont to bee put to execution.

What suffered he in the Gardin? He was betrayed with a kisse:

when he was to
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afroꝛg & beaſt
when he was to
on, which the
most beſt, de
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ce in y stall



Good Fryday.

a kisse: the souldiers layde hands vpon him: hee was apprehended and piniond: he was led away like a theefe & a murderer: and there also all his disciples forsooke him. *all for vs*

2 What suffered he in the house of Cayphas? He was mocked with false witnesses: he was rayled vpon beyond measure: and he caught a blowe of the priests seruant. *all for vs*

3 What suffered he in the consistorie of the Priests: He was charged with false witnesses, he was scoffed at, he was spit in the face, he was buffeted, he was stricken blindfold, and bidden gesse who strake him. *all for vs*

4 What suffered he in Herods house? He was scorned by the tyrant and all his whole court: and in token of utter contempt, Herod clothed Iesus in a faire garment, and sent him backe againe vnto Pilate. *all of vs & redemption*

5 What suffered hee in the common hall: There is he accused: false witnesses are brought in against him: he is demanded too bee crucified: for more despite, Pilates men of warre put a purple garment vpon him: A crown of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching & kneeling vnto him, he is scoffed at with this taunt. Haile king of Iewes: they spit in his face: they buffeted him: his most holy head was strikē with cudgels: and in y end (at the request of the priest & the whole people) he was condemned too the crosse, a most vile kind of death.

6 What suffered he after his condemnation: There is laide vpon his shoulders, the tymer of the crosse wherevpon he should bee nayled: hee is crucified betwene two theues, too the intent he should bee damned the wickeddest of them al: as he hangeth on the crosse there is giuen him vineger and gall too drinke: and at length in these most greuous torments, he dieth. Whereby it appereth how bitter punishment the sonne of God our Lorde Iesus Chryst endured. *What torment we call*

But of what things shall the greuousnesse of his punishment put vs in minde: Sure of many things, and specially of foure. *these for our benefactors at these*

For

For first is scene the greatnesse of Gods wrath agaynst sinne. For our sinne had so prouoked the wrath of God, that it would not be pacified but by the sonne of god, who taking mans nature vppon him, suppliyeth our rōme, and satisfieth Gods iustice.

Secondly here is scene the filthinesse of sinne. For according to the qualitie of the misdoede, doe the punishments also varie. A trayfour is punished vpon the wheele: a thief on the galowes, a murtherer with the sword: and a childe of fending, with a rod. But the sonne of God suffered a moste shamefull death, and a death that was accursed in Gods law. By which thing is signified, howe abhominable sinne is in the sight of God.

Thirde is scene the humbling of Gods sonne, who was abased beneath all creatures: by whiche humbling of himselfe he testifieth his loue towards mankinde, for the redēming of whom he abode so great things.

Fourthly, is scene the horrible and vnappealable hatred of the Jewes against the Sauioꝝ that was sent vnto them. And although nothing is here done moze than God had determined should be done: (For Chrysts Passion was long time before prefigured and foretold by the holy Prophets of God, as Peter sayth in y first Chapter of the first Epistle) yet notwithstanding the Jewes did not this thing to the intent to obey or accompysh the purpose of God, but to satisfie their owne hatred. For the nature of the world is such, that if any man rebuke the wickednesse thereof any thing sharply, it seekes to rid them out of the way, to the intent it may sinne the moze licentiously. Let this brāse saying suffice for the first part.

¶ Of the second.

WE haue scene of what sort Chrysts passion was: now concerning that which I haue promised in the seconde place, I will shew what estimation Chrysts passion is of before God, and what frute groweth therof.

D. j.

What

Good Friday.

What estimation then is it of before God? The passion of our Lord Jesus Christ is the sacrifice propitiatorie, where in the everlasting sonne of God becomming man, and being appointed by God to be the everlasting priest, offered himselfe by the everlasting spirite to the everlasting father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankind, to the intent that all which beleue or shall beleue in him, might by him be sanctified vnto eternal life, according to that saying of John in his. xviij. chapter: for these doe I sanctifie my self. Herby is manifested how great is the estimation of our Lordes passion, and what frute redoundeth thereof to vs men, vpon condition that we rest vpon Christ by lyuely fayth. Christ being ordeined mediator betweene vs and God, doth by his sacrifice (that is to say, by his death and passion) pacifie Gods wrath, & he himselfe being the priest, offreth himselfe vp to God: and that is to the intent to deliuer vs from deserved damnation. We see therefore that ther be fve things in this sacrifice. First the priest is Christe himselfe. 2. The sacrifice or thing that is offered vp, is the Priest himselfe. 3. God is he to whom this sacrifice is offred vp. 4. The worlde is it for which this oblation is made. 5. The bargain & covenant is, that this oblation turneth to the welfare of the faithfull only.

But howe can it come to passe, that the death of Christe alone shoulde make sufficient and full amends for the sinnes of the whole worlde? Beholde the Lambe of God (sayth John) which taketh away the sinnes of the worlde. For of the indiuidable and unspeakable vniõ of the Godhead and manhood in one person, groweth the worthinesse, estimation, and endlesse merite of all the workes and passions of Christe. Therefore when it is sayd, The sonne of man hath redeemed vs by the desert of his passion: a work of inestimable price and incomparable value is named, because the same sonne of man that hath suffered, is also God.

Also

Also the death of the Sonne of man is a satisfaction, bicause it is the death of such a man as is God. The obedience of the Sonne of man is our rightuoufnesse, bicause it is the obedience of a man that is God. So the sonne of man forgiveth finnes bicause hee is God. The fleshe of Chryst is the foode of life, bicause it is the fleshe of a man that is God. And although the Godhead in Chryst suffred not, but his manhood only as sayth Peter: Chryst suffred in the fleshe: yet his passion extendeth to his whole person. In so much, that what so euer reproche is done to Chrystes manhood, the same redoundeth to the reproche of his whole person, according to this sentence: they haue crucified the Lord of glorie. In consideration wherof, the Church confesseth the sonne of God to haue suffred, bicause hee suffred in the manhood which he had taken upon him.

Of what estimation our Lordes passion is before God, it is already sayd, and also what is the frute therof in general: Nowe it now to the intent the frute of oure Lordes passion may be seene the better, I wil deuide it into partes. These therfore are the frutes.

The first is, y obedience is performed. Phi. 2. He humbled himself, and became obediēt euen vnto the death of y crosse.

The seconde is, that the Deuil is overcome. For this purpose (sayth John) appeared Chryst, that he might destroy the works of the Deuil, according to the first promise. The womans seed shall tread down the Serpents head.

The thirde is, that man is saued from sinne and iustified. Behold (sayth John) the Lamb of God that taketh away the sins of the world. Also Rom. 4. He dyed for our sins. 2. Cor. 5. Him that knew no sin he made sin, that we might be made the rightuoufnesse of God in him: that is to say, he made Chryste a sacrifice for sinne, that through his rightuoufnesse we might be made righteous before God.

The fourth is, that the Iewes and Gentiles are made equal, according to that saying. Ephel. 2. For hee is our peace

D. y,

whiche

Good Friday.

whiche made bothe one and hath broken down the wall that was a stop betwene vs, and hath also put away thzough his flesh, the cause of hatred (that is to say, the law of commaundementes coneyned in the law wzitten) to make of twaine one new man in himselfe, so making peace that he might reconcile both vnto God in one body, thzough his crosse.

The fifth is, that death is abolished. *1. Cor. 15.* *O Death, I wil be thy death,* To be bræfe, Chzysles sacrifice is oure redemption. For it is the pzeice payd for vs, wherewith God is pacified, man redeemed, the Deuil overcome: yea & all thinges in heauen & earth put vnder one head, which is Chzysle. *Ephes. 1.*

Of the third.

The godly & helthfull minding of our Lozdes passion may bee bzought into sixe partes, whiche Chzisten folk ought to think vpon, not only at this time, but all the time of their whole life. For the godly minding & weying of these partes, doth not onely confute those whiche in the Papacie thinke them selues to haue discharged their dutie, if they say ouer so many *Pater nosters* and *Aue maries*, knesling before Idols, set vp for a superstitious seruice of God: but also wonderfully strengthneth and comfozteth the godly. I wil therefore set out the sixe partes of this minding.

The first is, that therby wil come to our mind how great the wzath of *God* must needes haue bin for the finnes of men, which could not bee appeased by the woꝝk of any creature, but that of necessitie the onely begotten Sonne of God must die to pacifie Gods wzath, by making this rightfult satisfaction for sinne.

The second is, that therby wil come to our remembzance how vnmeasurabe and vnsercheable hath bin the mercie of God the Father, who rather would that his onely begotten Sonne should suffer moste bitter death, than that mankinde whome hee had created shoulde perishe. Peraduenture thou mayst surmise that God coulde haue deliuered mankinde by
some

Some other meanes. What art thou that wilt teache God what he might haue done : Think thou vpon Gods Justice and mercy together. For as his mercy moued him to saue : so his iustice moued him to looke for rightfull amends of the wrong. Man sinned : and for so doing he must either perish, or make amends. Howe, man being no more but man, could not satisfie Gods Justice : and other than man, none ought to doo it. Gods wil dome therfore found through mercie a remedie in this case, which was, that the eternal sonne of God should become man, by meanes wherof he both was able to satisfie Gods iustice, bicause he was God : and ought to doo it, bicause he had taken mans nature vpon him. Thus in Chrysts Passion appeareth mercie to be mixte with iustice, and wisdom hath tempered them both.

The thirde is, that thereby will come to mynde the moste excellent and vnspeakable loue of the Sonne of God towards mankind, who vouchsaued to turne the wrathe of his Father to him selfe, and to abyde so slaunderous a Death : and that for his enemies, as Paule beareth witness. Rom. 5.

The fourth is, that thereby will come to minde the true meane whereby the frute of our Lordes Passion may be applyed to thee, so as it may be for thy soule health. This applying of it is brought to passe thre wayes : by the word, by fayth, and by the Sacrament. By the worde, as it were by the hande of God, is the benefite of the Lordes passion offered vnto thee, where and as often as the Gospell of Iesus Chryst is preached : and the ministers of the worde do in Gods steede shewe the frute of our Lordes Passion to all that heere the Gospell. Ageyne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God : it must be receyued by faith, as it were a certeyn hande of man, the which fayth the holy Ghost woorketh in men that heere the Gospell, and obey it. Furthermoze, it is sealed vp with either Sacramente, of Baptim, and of

A. ij,

the

Good Fryday.

the Lordes supper, and the strength and vse therof is painted out as it were in tables, like as wee heard yester day. Therefore when thou rehersest the Article of thy belæse concerning the Passion of the Lord, persuaue thy selfe firmly, and belæue most assuredly, that the sonne of G D D suffered death for thee. Which thing if thou do, thou art partaker of the Lords death, in so much that all the whole obedience of Chryst is thy acquitall from sinne, and thy righteousness. But there is a double obedience to be marked in Chryst: his obedience of the Crosse, and his obedience of the lawe, which was his perfect fulfilling of the same. Like as his obedience to the crosse, is our cleansing from sinne: so his obedience of the law, is imputed to vs for our righteousness. Rom. 5.

The fifth is, that when wee be thus made partakers of the Lords passion through faith: it wil come to our remembrance, what is the lotte of the godly in this lyfe. For like as Chryst hath suffered, so will he haue the rest of the godly to suffer, that they may be conformed to the image of the sonne of God. Whereupon Paule in the first to the Romans sayth: For therefore do wee suffer with him, that wee may be glorified together with him.

The sixt is, that we shal call to minde what thing Chryste (who hath redeemed vs with his own blud) requireth at our hands. For now sith we are redeemed by him, wee must obey him. What willeth he? First that wee should renounce his enemie the diuill. Secodly y we should flee sin, that we offend not God ageine wittingly and willingly with our sinnes. Thirde that we giue our selues to holinesse and godlinesse, and that wee serue him in true feare all the dayes of our life. Which thing if wee do, wee shall obteyne the ende of our fayth, that is, the everlastig saluation of our soules. Which the God the Father graunt vnto vs, through Iesus Chryst our Lord. Amen.

of

*The Storie of the Resurrection of our**Lorde Iesus Chryſt, compiled by laying together
with the foure Eaangelists.*

As soone as the Sabboth daye was paste, Mary Maudelin, and the other Mary, whiche is called Iacobie, and Salome, and Ioanne, and the other women that were with them, whiche came with Iesus out of Galilee, broughte and made readye sweete odours, that they mighte come and anoynt Iesus. For they had rested the Sabboth daye according too the commaundement.

At euentide of the Sabboth whiche dawneth toward one of the Sabbothes, that is too say, very early in the morning before the breake of the day, while it was yet darke, the firste daye of the weeke, they wente foorth and came too the Tumbes by the Sunne rising, bringing with them the odours whiche they had prepared. And beholde there was a greate earthquake: For an Angell of the Lorde came downe from Heauen, and coming too the Tumbes, rolled the stone from the mouth of it, and satte downe vppon it. And his countenaunce was lyke lyghtening, and his raymente as white as Snowe. And the watchemen for feare of him were astonnied, and became as deade men.

And the women sayde among them selues: VVho shall rolle vs the stone from the mouth of the graue? For it was an exceeding greate one. And when they had looked backe, they sawe the stone was rolled from the graue. And entring intoo the graue, they founde not the bodye of the Lorde Iesus. Mary Magdalene therfore ran too cary tidynge of these things. And it came too passe, that while the women were amazed in their minde at the matter, bycause they hadde not founde the body of Iesus: Beholde, two men stood by them in bright rayment, and when the women were afrayde, and cast down their countenance

Q.iiij

tenance

Easter day.

tenaunce too the ground, they sayde vntoo them : VVhy seek yee the lyuing among the deade? Hee is not heere : but is ry- sen. Remember what he tolde you while he was yet in Galilee, saying : That it behoued the Sonne of man too bee betrayed intoo the handes of sinners, and too bee crucified, and too rise ageyne the thirde day. And they remembred his woordes, and departing backe from the Tumbé, they afterwarde reported all these things too the eleuen, and too all the reste. And when they tolde these things too the Apostles, their woordes seemed too them too bee doting fooles, and they beleueed them not. VVhen Mary Magdalen ran away (as it is sayde) shee came too Simon Peter, and too that other Disciple whom Iesus loued, and sayde vntoo them : They haue taken away our Lord out of his graue, and wee knowe not where they haue bestowed him. Peter therefore rose vp, and that other Disciple, and went too the graue. And they ran bothe toogether, and that other Disciple outran Peter, and came firste too the graue, and when hee had bowed him selfe downe, hee saw the linnen clothes lapped vp, yet wente hee not in. Then came Simon Peter following him, and entred intoo the graue, and sawe the linnen clothes lie, and the napkin that was aboute his heade, not lying with the linnen clothes, but wrapped toogether in a place by it selfe. Then wente in also that other Disciple whiche came firste too the Sepulchre, and hee sawe and beleueed. For as yet they knewe not the Scripture that hee should ryse ageyne from the deade. The Disciples therefore went ageyne too their owne home. And Peter maruayled at that which had happened,

Mary stode without the Sepulchre weeping. And as shee wept, shee bowed hir selfe intoo the Sepulchre, and sawe two Angelles in white, sitting the one at the heade, and the other at the feete, where they had layde the body of Iesus. And they sayde vntoo hir : woman, why weepest thou? Shee sayde vntoo them : For they haue taken awaye my Lorde, and I wotte not where they haue layde him. VVhen shee had thus sayde, shee turned

turned hir selfe backe, and sawe Iesus standing, and knew not that it was Iesus. Iesus sayde vnto hir. V Voman why weepest thou? whom seekest thou? She supposing he had bin the Gardener, sayde vnto him: Sir if thou haue borne him hence, tel mee where thou hast layed him, that I may fet him. Iesus sayde vnto hir: Mary: Shee turned hir selfe and sayde vnto him: *Rabboni*, which is too say, maister. Iesus sayd vnto hir: touch mee not, for I am not yet ascended too my Father. But go too my brethren, and say vnto them: I ascend too my Father and your Father, too my GOD and your God. This is that Mary Magdalene out of whom Iesus had cast seauen Deuils, to who when hee was ryfen, hee shewed him selfe first, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had bin with him mourning and weeping that shee had scene the Lorde, and that he had spoken suche things vnto hir. And when they heard that he was alue, & was seen of hir, they beleueed it not. And the women entring into the Sepulchre, sawe a yong man at their right hande clothed in a long white garment, and they were afrayde. For it was an Angel of the Lorde. And hee sayde vnto them: Bee not afrayed, for I knowe that yee seeke Iesus that was crucified: hee is not here: hee is risen as hee said: come and see the place where the Lord was put, and go quickly and tell his Disciples that hee is risen from death. And beholde hee wil go before you intoo Galilee, there yee shall see him. Loe I haue tolde you. And they departing quicklye from the Tumb, wente their wayes with feare and great ioy, and ran to bring his Disciples word. And they trembled and were amazed, and tolde no body anye whit of it, for they were afrayed. And as they wente too beare woorde of it too his Disciples, beholde Iesus met them, saying: All haile. And they came and hilde him by the feete and woorshipped him. Then sayde Iesus vnto them, bee not afrayde. Go and tell my brethren, that they go intoo Galilee, and ther they shall see mee. V Vhen they were gone, beholde, some of the keepers came intoo the Citie, and shewed vnto the highe Preestes all

Q.v.

the

Easter day.

the things that were happened. And they gathered them together with the Elders, and tooke counsel, and gaue large money too the Souldyours, saying: say yee that his Disciples came by night, and stole him away while yee slept. And if this come vntoo the Presidents cares, wee will appease him and saue you harmelesse. And they tooke the money and didde as they were taughte. And this saying is noysed among the Iewes vntoo this day.

The exposition of the text.

This feast is the highest of al feasts, wherein is set forth vntoo vs the Article of our Lozds resurrection from the dead, & that the third day (according to the Scriptures) who by his glorious resurrection, as hee was conquerour of death, sinne, and the Deuil: so became hee the redeemer of al them that shall not refuse too beleue in him. It is a custome in this feast too entreat (out of the storie of the resurrection) concerning the benefit or frute of the same, & of the vse thereof: all whiche things this present Gospell conteyneth. It is tolde by the Angel that Chryste is risen. This is the summe of the storie. The women are willed not too bee afrayd. This is the frute of this benefite: and the women seek Chryst raysted from death. By the example of whom is commended vntoo vs, the helthful vse of our Lozds resurrection. Wherefore not without cause, Paule wrytyng too Timothy, sayth: Remember that Iesus Chryste is risen from death. For as the same Apostle saith in the. 10. too the Romains. If thou beleue in thy harte that God hath raysted him from death, thou shalt bee saued. Now bee it too the intent this Article of oure sayth may be the better confirmed vntoo vs, I wil handle thre places in this sermon, whiche are.

- 1 How many wayes there are too proue the Lozds resurrection.
- 2 Why hee arose the third day.
- 3 What is the frute of Chrystes resurrection.

¶ The

¶ Of the firste.

By three kindes of Testimonies is the Lordes Resurrection confirmed. For there are Testimonies that go before, and that go with it, and that come after it: Of which I will speake in order. Christ admonisheth vs in the. xxiij. of Luke, that we should aduisedly wey the testimonies that went before the Lordes Resurrection, where he sayth: So is it written, and so ought Christ to haue suffered and risen againe the third day, and repentance and remission of sinnes to be preached in his name vnto all nations. But where is this written? He himself answereth and saith: In Moyses and the prophets & the Psalmes it is written of mee. Therfore in Moyses, in the Prophets and in the Psalmes, must wee seeke for the Testimonies that go before our Lordes resurrection.

In Moyses there is a double kinde of Testimonie concerning the Lordes Resurrection. For it is both foreshadowed in expresse words, & shadowed with many figures. The expresse wordes are these: The womans seede shall breake the Serpents head: that is to say, Christ shall ouercome the Deuil, which thing could not be done but by Christs rising ageyn from death. For if Christ had taried stil in his graue, the deuil had had the vpper hand of Christ. For as long as Christ lay in his graue, Christ had no victorie, that is, he had no triumph. But as soon as our Lorde opened his graue, and came out of it aliue: he shewed him selfe conqueror and triumpher ouer Satan. Herevnto also perteyneth this saying. In thy seede shall all the nations of the earth be blisset. Now as in death is the curse: so is blissing to be seen in y life of Christ. Also it is shadowed with figures in Moyses. Adam dying and afterward being raysed ageyne, was a figure of Chryste dying and rising ageine. For thus sayth Augustine, Chrystes resurrection was prefigurate in our first father Adam, because like as Adam rising after sleepe, knew Eve shaped out of his seede: So Christ rising againe from the dead builded the church out of the wound of his syde. Isaac also being laid by-

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Easter day.

on the altar to be sacrificed, and yet being deliuered by the Angell, was a figure of Chryste offered vp vpon the Crosse, and after ward raysted from death by the power of God. Joseph being cast into prison, & after ward brought forth vnto high honor, did betoken the death & resurrection of the Lord.

In the Prophets also are both sayings and figures of this Resurrection. Esai. 53. chapter. If he giue his soule for sinne, he shall see long lasting seede, and the will of the Lord shall prosper in his hand. Daniell telleth openly that Chryst shall be put to death, and that he shall reigne for euer. As also sayth, the thirde day he shall quicken vs. Among many other figures are these. Sampson is shut within the Citie and the gates fast locked: And our Lord is closed in the graue fast sealed. Sampson breaking the lockes, and bearing away the gates, escapeth without harme. And Chryste breaking the powers of hell goeth out free. Like as the shippe should haue perished if Jonas had not bin cast out: so should the world perish if Chryst had not suffered. And like as Jonas was in the belly of the fishe thre dayes, and afterwarde was cast out on lande. So Chryste was thre dayes in the earth, and after ward came forth alieue out of his graue.

In the Psalmes also are Testimonies and Figures of Chrystes resurrection. The second Psalm entreateth altogether of the kingdome and praesthood of Chryst. The fiftene Psalm: Thou shalt not suffer thy holy one to see corruption. The. xxij. Psalm preacheth the Lordes Passion and resurrection. The. Cx. Psalm. He shall drinke of the brooke by the wayes side: therfore shal he lift vp his head. The same Dauid doth shadow the death & resurrection of the Lord. Dauid fleeing so oftentimes, & at length being aduanced to the kingdome, was a figure of Chrysts abacemet by death, & of his glorificatio by rising agein. Such maner of proofes of y^e lords death & resurrection, there are many in Moyses & in the Prophets, and in the Psalmes: but I haue recited but fewe for shortnesse of time. To the furtherance herof cometh it also y^e

Chryst

Chryſte oftentimes ſorewarned his Diſciples of his death and reſurrection.

Of testimonies that go with it, there be two ſorts: namely, expreſſe words, & ſignes. In this Goſpel the Angel ſayth: He is riſen, he is not heer. The ſigne was ſeen, the graue was empty, there was an Earthquake: the Lorde ſhewed him ſelfe firſt too Mary Magdalene: afterward too the more part of the Apoſtles: and then too five hundred brethren: hee is conuerſant with his Diſciples ſortie dayes: and at the ende (in the ſight of a great number) he aſcended viſibly into heauen, from whence (the .x. day after his aſcencion) hee ſendeth the holy Ghoſt according too his promiſe, whiche holy Ghoſt conuinceth, Chryſt too haue aſcended into heauen in deed, as triumpher ouer death and hel.

The testimonies that ſolowe, are of two ſortes alſo. The preaching of the Apoſtles whiche is confirmed wyth ſundry miracles, & afterward the recoorde of the whole Church confeſſing Chryſt their Lord and mediator. Beſides theſe, there bee other ſignes alſo. The inward ſigne, is Chryſts ſpirit in the harte of the beleeuers, whiche testiſieth vnto them, that Chryſte liueth. The outward ſignes are Baptiſme, and the Lords Supper. For by Baptiſme is figured Chryſts death, buriall, and reſurrection, as Paule teacheth the. vi. too the Ro- maines. The Lodes Supper doth alſo repreſente vnto vs Chryſtes reſurrection. Hee that beleueth not theſe testimonies, going beſore it, with it, and comming after it, ſhall one day ſee him comming in the Clouds too be his iudge, whome hee acknowledged not too be his Sauour heer on earth.

¶ Of the ſecond.

Why aroſe he ageine the third day? Why did he not put it off till the laſt day, that we mighte haue riſen toogether with him? He roſe ageine the third day, firſt too fulfil the Prophecies. For it was tolde beſore by the Prophet Iſeas, and prefigured in Jonas, that he ſhould riſe ageine the third day

Easter day.

day. Secondly to make good his owne promises. For he promised his Disciples, that after hee had bin deliuered to the Gentiles, and mocked of them, he should be put to death and rise ageine the third day. And he preuented not the third day, bicause all men might certainly know, that hee was dead in deed. Therfore by lying fortye houres in his graue, he shewed himselfe too haue bin dead in very dede. And why he delayed not his resurrection til the last day, there are right weightie causes ready to be shewed.

The first is, bicause it was witten: Thou shalt not suffer thy holy one to see corruption. For Chrystes body might not rot in the graue. First for that it was made of the blood of the moste chaste virgin by the working of the holy ghost. Secondly, for that as long as hee liued in this world, he kept it pure and vndefiled. Therfore had it bin vnmeet that suche a body should haue become wormes meat.

The seconde cause why hee delayed not his resurrection, is our hope. For thus sayeth Peter. Blessed bee God the Father of our Lorde Iesus Chryste, for begetting vs ageine to a liuely hope, throughe the resurrection of Chryste from the dead.

The third cause is, that hee should be the first of them that rise ageine. For like as Adam was the first that appeared in mortall body by reason of sinne: so ought Chryste too bee the first that should appear in immortall body, iustifying vs, and healing our bodies from eternall death.

And although we shal all rise ageine, and that others besides Chryst haue risen ageine: Yet is there exceeding great difference betwene the resurrection of Chryste, and of other men. For first, Chryst rose ageine by his owne power, whiche thing no man coulde euer do, saue onely hee. Secondly the other that were rayled (as the widows sonne, the ruler of the Sinagogs daughter, and Lazarus, and others) rose too die ageine. But Chryste rose too liue for euermore.

Besides

Besides this, Chrysts Resurrection differeth from the Resurrection of other men, in frute and efficacie. For Chryste by his owne power rayseth vp others, which thing was shewed in the Garden where he was buried, and rose ageine at the rising of the Sunne. Lastly Chrysts rising ageine differeth from oures in time also. For as it is already shewed, and as we knowledg in our Crede, Chryst rose ageyne the third day: but our Resurrection shall be delayed till the last day. For then shall appere the everlasting life and endlesse righteousnesse, which he shall giue to all his, that is to say, to all them that beleue in him. Thus much concerning the second place, why Chryst rose ageine the third day, and how his resurrection differeth from oures, that by the Resurrection of Chryst, we may conceiue liuely hope of the everlasting and incorruptible heritage in heauen.

Of the thirde.

NOW remayneth the thirde place concerning the frute of Chrysts Resurrection, which is moze plentiful and abundaunt, than that it may be expressed by mannes tung: Paule saythe, that by Chryste all things are restored in heauen and in earth. For first, Chryste by coming out of his graue, sheweth himselfe conquerour and triumpher ouer Death, Hell, and Sathan, and so maketh good the promise vttered concerning him in times past: The seede of the woman, shall treade downe the Serpents head: whiche Prophecie John expounding, sayth: Chryst appered to destroy the woorkes of the Deuill. Now be it, as to vs warde that are men, for whose saluation he came downe from heauen, was made manne, dyed and rose ageyne, there are foure sundrye kindes of frutes of Chrystes Resurrection to be considered. For Chrysts Resurrection is first our Iustification, Secondly, the power whereby sinne is subdued

Easter day.

subdued in vs: thirdly, an example of newnesse of lyfe, & the cause therof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure maner of frutes I will speake in order.

Wherefore the first frute of our Lordes resurrection, is the iustification of vs, of which frute Paule speaketh in y fourth to the Romanes, We died for our sinnes, and rose ageine for our iustification. And Daniell in his. ix. Chapter, Iniquitie shal bee taken away, and euerlasting righteousnesse shal bee brought in. To the intent this frute may bee the sweeter, we must consider of how great value it is. We are borne in sin, and subiect to Gods wrath. Ephes. i. We are all by nature the children of wrath: The reward of sinne is death. Ro. 6. from this death are we deliuered by the resurrection of Christ. For by Christ we are quit from the gilt of sinne, and so consequently from eternall death. Whereupon commeth that saying in the Apocalips: Blessed and holy is he that hath his part in the first resurrection: for upon them hath the second death no power, but they shal bee priests of God & of Christ, and they shall reigne with him. For as the first death is by Adam: so the first Resurrection is by Christ. Whereunto also pertaineth this saying: Blessed are they that wash their garments in the Lambes blud, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second frute of our Lordes Resurrection, is, that it is the power whiche is shed into the belouers, which maketh them able to ryle from vices unto vertue. This power is bestowed vpon vs in Baptim, and confirmed in the Lordes Supper, so that we bee not behinde hande with our partes. And yet this power is felt in those only, that are borne agein of immortall seede. i. Peter. i.

The thirde frute is the example. For as Paule sayeth: Christe rose ageine to the intent we might walke in newnesse of lyfe. Those therefore that folowe their owne vices, liuing wickedly & vnclenly, do testifie by their own doing, y
they

they despise Chryste, whose Resurrection is set before vs, as a glasse to see how we ought too leade our life. For they think that Chryst was scourged, crowned with thornes, and shed his blud vppon the altar of the crosse, too the intent that they may giue ouer themselves too all outragiousnesse, tyranny, pryde, and lusts: and after this maner (as much as in them lieth) they crucifie the sonne God of new agein. We therfore (who couet not only to be called, but also to be the same that we are called, that is to say, Christians,) must think vppon the mater as it is in dedde: namely, that Chryst dyed for the cleansing of suche mennes sinnes, as receiue Faith with him and liue in true repentance, by mortifying the old man and quickening the new man. There bee foure euils wherewith men are burthened: ignorance, guiltinesse of sinne, vices, and feare of endlesse damnation. Ageinst ignorance, Chryste is vnto vs wisdom: whyle he by his Gospel instructeth vs of his will towards vs. For if we were not instructed concerning his will, by the word of god: our mind should be wrapped in continual darknesse, which darknesse is put away by the light of the Gospel.

Ageinst the guiltinesse of sinne, Chryste is vnto vs righteousness. For his obedience is imputed too vs that beleue, so as now wee may appere in Gods sight, not as sinners, but as righteous persons.

Ageinst the vices and lustes naturally bred in our flethe, Chryste is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy ghost.

Ageinst the feare of endlesse damnation, Chryste is vnto vs redemption. These foure benefites of Chryst, doth Paule ioyne together in the first Epistle too the Corynthians and the first Chapter, in these words: God hath made Chryste vnto vs, wisdom, righteousness, sanctification, and redemption. Wee therfore that desireth this highest and vtmost benefite, must speedely passe forth vnto it by the former, as by steppes. For as soone as any man hath lerned Chryst, he must

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belæue

The second Holy day

belæue in him : when he belæueth in him, he must be sanctified with his spirite : that is to say, he must (after the example of Chryst risen ageyne,) lead a new life. After this new life, shall at lengthe folow full deliuerance in the last iudgement, when he shall render vnto euery man according to his doedes. Let this therfore wherof I haue now spoken, bee the thirde frute of our Lords Resurrection, namely that wee liue a new life after his example. Herevnto tendeth that saying of Paule: If ye be risen ageyn with Chryst, sauoz the things that are aboue.

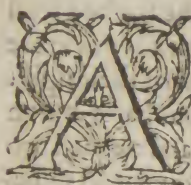
The fourth frute of the Lords Resurrection is, that it is bothe the cause, and the warrant of oure Resurrection, by which the soules of the dead shall be ioyned ageyne to theyr bodyes at the second conning of Chryst, when he shall come to iudge the quick and the dead. Herevppon Paule. 1. Cor. 15. chapter disputeth at large, and handleth this poynt: Chryst is risen from the dead, *Ergo*, wee shall rise ageyn also. 1. Thes. 4. For if wee belæue that Chryst Iesus died and is risen ageine, so shall God also reise vp with him, those that are salu a sleepe through him: And John in the. v. Chapter. The hour shall come in which all that are in their graues shall heere his voice and come forth: They that haue done good, to the Resurrection of life, and they that haue done euill, to the Resurrection of iudgement. Here is mention made of a double resurrection, that is to wit, of life and of iudgement. The Resurrectiō of life, is that which he promised to them that haue done well. The Resurrection of iudgement is that which he threatneth to those that haue done euill. Hereunto also pertaineth that saying of Paule in the tenth to the Romanes. This is the word of faith which we preach. If thou shalt acknowledge the Lord Iesus with thy mouth, and belæue in thy hart, that God hath raised him from the dead, thou shalt bee saued : that is to say, thou shalt rise ageine to the Resurrection of life and euerlasting saluation.

And

And these things are bræfly spoken concerning the Resurrection of our Lorde, wherby first of all is to be confirmed our faith, concerning the Article of the Resurrection. Secondly is to be confuted the erreure of the Iewes which denie Chrystes Resurrection. And so shall we be putte in minde of the frute of his Resurrection, that by the same we also may in this life rise from sinne, and at length in the last day, rise to the Resurrection of lyfe, throught Iesus Chryst our Lord, to whom with the father and the holy ghost be honoꝝ, praise and glorie foꝛ euermoꝛe. Amen.

The second Holyday in Easter weeke.

The Gospell. Luke. xxiiij.



And behold, two of his disciples went that same daye too a towne called *Emaus*, vvhiche vvas fro Ierusalem, about .lx. furlonges: and they talked together of all the things that had happened. And it chaunced vvhyle they commoned together and reasoned, Iesus himselfe drevv neere, and went vvith them. But their eyes vvere holdē that they shold not knowv him. And he sayde vnto them: vvhat maner of communications are these that yee haue one too an other as ye vvalke, and are sadde? And the one of them (vvhose name vvas Cleophas) aunsvvered and sayde vnto him: art thou only a stranger in Ierusalem, and hast not knowvne the things vvhich haue chanced there in these dayes? he sayd vnto them: vvhat things? And they sayd vnto him of Iesus of Nazareth, vvhiche vvas a Prophet, mighty in deede and vvord before God and all the people: and hovv the high preefts and our rulers deliuered him to be condēned to death, and haue crucified him. But vvee trusted that it had bin hee, vvhiche should haue redemed Israel. And as touching all these things, too day is euen the thirde daye that they vvere doone. Yea and certain vvomen also of our company made vs astonied, R. ij. vvhich

The second Holy day

whiche came earely vntoo the Sepulchre and founde not his bodye: and came saying, that they had seene a vision of Angels, vvhich sayd that he vvas aliue. And certaine of them vvhiche vvere vvith vs, vvent too the Sepulchre, and found it euen so as the vvomen had sayde, but him they savv not. And he sayde vntoo them: O fooles and slow of hart too beleue all that the Prophettes haue spoken. Ought not Chryste too haue suffred these things, and too enter intoo his glorie? And he began at Moyses and all the Prophets, and interpreted vntoo them in all Scriptures vvhich vwere vvritten of him. And they drevve nigh vntoo the tovvne, vvhiche they vvent vntoo. And he made as though he vvould haue gone further. And they constrayned him, saying: Abide vvith vs, for it dravveth tovvards night, and the day is farre passed: And he vvent in to tary vvith them. And it came to passe as he sate at meate vvith them, he tooke bread and blissed it, and brake, and gaue to them. And their eyes vwere opened, and they knevv him, and he vanished out of their sight. And they sayd betweene themselues: did not our harts burne vvithin vs vvhile he talked vvith vs by the vvay, and opened too vs the Scriptures? And they rose vp the same houre and returned too Ierusalem, and founde the eleuen gathered to gether, and them that vwere vvith them, saying: the Lorde is risen in deede, and hath appeared to Simon. And they told vvhat things ywere done in the vvay, and hovv they kneve him in breaking of bread: and they beleued them not. And it vvas tovvard euentide the same day vvhich vvas one of the Saboth, and the dores vwere shut vvhere the disciples vwere gathered together for fear of the Ievves.

The exposition of the text.



The summe of this storie is, that Christ y same day y he arose, appered to two of his disciples as they were going to *Emaus* (now this *Emaus* was a town almost .y. miles of fro *Hierusalem*, and

and commoned with them concerning the Messias. **W**hen he had instructed, and made himselfe knowne too them in bzeaking of bzead, he vanished out of their sight. And they being certified of his resurrection, returned by and by too Hierusalem, and tolde al that had happened vntoo the eleuen disciples. Now to the intent wee may the easlier vnderstand this stozy, I wil distribute it into four parts, which are :

- 1 **W**hat these two Disciples did befoze Chryst came vnto them in theyr iourney.
- 2 **T**he talke betwæne Chryste and his Disciples in the way.
- 3 **W**hat hapned in the house.
- 4 **W**hat those Disciples did after the Lorde had instructed them.

These partes haue euery of them their peculiar doctrines and admonishments, which we wil declare in the exposition of eche of them by themselves.

Of the first parte.

TWoo of them the selfe same day y the Lord rose, went too a towne which was about thzee scoze furlongs of, which make seuen thousand and foure hūdzred paces, that is to wit, about two miles, somewhat vnder or ouer. This was the cause of theyr talke. And as they vvere going, they talked of Chryst. Herby we may lerne two things. First that occasiō of exercising godlinesse is not to be neglected. Secondly whē wee haue gotten this occasion, that wee must not bzeake it of, for matter impertinent and trifles. In these disciples wee see thzee things. First a token of godlinesse. Secondly weaknesse of Faith. And thirdly a wonderment at those things that had happened.

That they talked reuerently concerning Chryste and his doings, it is herby too be presumed, that by this their communication, they allure Chryste vnto them. The weaknesse of their faith appeared, in that albeit they had herd

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before

The second Holy day

before of the Prophecies concerning Christ: yet were they somewhat slow to believe perfectly. So the Christen sayth hath his conception and his tenderesse, which is to be cherished with communication of Christ, until it may grow to some strength. Also they marvelled at those things that had happened. For nothing is more wonderfull, than for a dead man to come out of his graue aliue. This wonderment was mixt with hope and feare, or with beleefe and douting. For like as the fleshly vnderstanding and iudgement of reason prouoked them to dout: so the sparke of Faith that was in them, resisted their douting, although very faintly. So cometh it often to passe in christen folkes. On the one side the flesh assaileth and striueth to drawe a man into wanhope. On the other side the spirit setteth himselfe against the flesh, sometime more faintly, and sometime more stoutly. Now be it to the intent the spirit yeeld not to the flesh, it is to be quickened vp with talking of Christ, that is to say by minding and heering the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his fortieth and two Chapiter: who speaketh thus of Christ. A brused Reede shall he not breake, nor quench smothering floure, but he shall utter iudgement in truth. These two similitudes teach, howe Christ dealeth with those that be his, in whom he findeth any spark of godlynesse. By the similitude of the brused Reede, he meaneth that he will not altogether breake and crush in peeces, those that are halfe broken already: but rather ease them, and beare wyth them, that he may preserve and encrease whatsoeuer good is in them. These two Disciples were halfe broken and not farre from a fall, so sore were they tossed with the wind of the flesh. But to the intent they should not fall, Christ beareth them vp with his grace. Ageine the metaphoꝛ of the smoking floure, is taken of matches, which by reason of the smoke that they send forth, doe not lightly go out, so there be any body by to put to his hand. Cūe so wher so euer there perereth any spark of

*brused Reede
no King floure*

of godlynesse, Chyſte is ſtreight at hand, and cheriſheth and kindeleth it, that they may burne moze clereſly, according as wee ſee in theſe two Diſciples. Here from may wee drawe moſt excellent comfort. Although we weake men doe ſtagger and halt, although wee be already bruſed and diſoynted: yet doth not he by and by caſt vs away as utterly unproſitable: but beareth with vs a long time, untill he haue made vs moze ſtrong and ſtedie, ſo that wee folowe the example of theſe Diſciples.

¶ Of the ſecond parte.

ANd it came to paſſe that as they vvere talking and queſtioning one vwith another, Ieſus falling intoo theyr company vvent vwith them. This deeſe of Chyſtes, firſt cōfirmeth Chyſtes promiſe, which is: whereſoeuer two or thre bee gathered togiſther in my name, there am I in the middes of them. Although this bee not done alwayes bodyly: yet is it done in deeſe ſpiritually, which thing the Lord meeneth too ſhewe vnto vs by this bodyly preſence. Hereby therefore wee may lerne that which I warned you of in the ſozmer part of this ſtozie, that what ſoeuer they be that ſeeke reuerently after Chyſt, they ſet open the gate vnto Chyſt to help them, and by their godly exerciſes, procure him to be their teacher, like as on the cōtrary part heatheniſh men by their vncleane communication, forecloſe the gate that he can not come at them. This thing is auouched, not only by this example, but alſo by the ſaying of the Prophet Iſay. 66. Unto whom ſhal I haue reſpect, but too the poze and broken in ſpirit, and him that ſtandeth in awe of my wordes?

But what meeneth the Cuangelist by that he ſayth: Their eyes vvere hild leaſt they ſhoulde knowe him. Hereby wee are put in mynd of our weakneſſe. For neither our eyes nor our eares doe execute theyr duetye, unleſſe the mercey of G D doe graunt them the power ſo too doe. And if the caſe

R. iij,

ſtand

The second Holy day

It shal so with the eyes of the body, much moze true is it in the eyes of the mind. Whereby wee may lerne three things. One is that the powers of our senses or of our mind are none at all, but if they be enabled from heauen. Another is, that wee abuse not our mynd and our senses to the dishonour of our creator. For if we do, it is to be feared, least for a punishment he berewe vs bothe of mind and sense. The third is, that we desire of him both the lightening & preservation of our wits to his glorie.

And he sayde vnto them. What maner of talke is this that you haue one to another as ye walke, & are sad? These wordes do sufficiently shew that which I sayde before, namely that thei wauered betwene hope and feare, and had not yet overcome feare. Howbeit the Lord doth here strengthen these wauerers, according to that saying of Paul: The Lord shall not suffer you to be tempted aboue youre power, but shall with the temptation make a way for you to get out, that you may be able to endure it. Here had those two Disciples yielded, and their faith had bin quenched by temptation, (which thing they heauinesse witnesseth) if Chryste had not out of hand stept in, and vnderthored their downfall. Let vs also by these mennes example, and by Chrystes deede, comfort and raise vp our seines.

And one of them whose name was Cleophas answering, sayd: Art thou alone a straunger in Hierusalem, and haste not knowne what hath bin done in these dayes? Cleophas marvelleth, that he alone knew not that which was known to the whole cite, and to all the straungers that were resorted thither to the feast of Pascheouer.

To whom he sayd: what things? as concerning Iesus of Nazareth. &c. The answer of Cleophas hath. iij. things in it. First it is an acknowledging of Chryst, & a witnessebearing of his innocencie: vwho (sayth he) was a Prophet, myghty in deede and in vvoord, before God and all the people.

This discription containes three things touching Chryst.
First

First and for moſte, that Chryſt is a Prophete, that is to ſay, a teacher of Gods will ſente from God. Secondly, that he is not a Prophet of the baſer ſorte, but mighty in woꝝk & woꝝd, that is to ſay, excellent in holynesse of life, and ablenesse of teaching. Thirdly is added (before G O D and men,) wherby is ment, that Chryſte in ſuche wiſe executed the office of a Prophete, that hee behaued himſelfe holgly in all things, as in the eyesight of God. This acknowledging of Chryſt was great, although it were not fal and perfect. The Phariseys, the high Pꝛeſtes, Pilate, and Herode, did put Chryſt to death as a blaſphemer. Theſe diſciples beare witnesse that he was ſent of God. Whereupon we may deriue thys doctrine, that in religion, not the iudgemēt of the great men, but the rule of Gods woꝝd is to be folowed. They were offended at the outward apperance of Chryſt: and theſe folowing the truth of God, did (as much as they could) ſet theſelues againſt theſe blaſphemers.

The ſecond thing that is the in anſwer of Cleophas, is the publiſhing of the Lords paſſion: wherin he declareth, both by whom he was condemned, and of what kynd of death hee ſuffred. Our high Pꝛeſtes and Elders (ſayeth he) condemned him and deliuered him to death. He openly auoucheth that the high pꝛeſtes and elders are the enemies of Chryſt. Wherby wee alſo are admoniſhed to accuſe them openly, that perſecute the Goſpell, as the Pope doth, and many tyꝛantes in the woꝝld. Alſo he ſheweth what kind of death, he was put vnto, when he ſayth: And they crucifyed him: Tha the which kind of death, although there was none moꝝe reprocheſull in the woꝝld: yet was not Cleophas therfoꝝe aſrayd to count him a holy man.

The third thing that is in the anſwer of Cleophas, is the confeſſion of his belaeſe in Chryſt: VVe hoped (ſayth he) that he ſhould haue redeemed Iſrael. Cleophas confeſſeth openly that he belaeueth vpon Chryſt, whom the hygh Pꝛeſtes had put to death. And this is the nature of true fayth. Foꝝ hee

R. v.

that

The second holyday

that beleueth vnto rightnousnesse, cōfesseth with his mouth to saluation.

The fourth thing that is in the aunswere of Cleophas, is the strengthening of his weak sayth by the promise of Chryst, and the witnesse of the women, by the vision of the Angels, and the recozde bearing of certein of the Apostles. For when Cleophas nameth the third day, he doth it for that the Lorde had promised to rise ageyn the thirde day. This promise beleueth he to be fulfilled, notwithstanding that he be tossed betwene hope and feare. But against feare, he taketh vnto him the nourishment of faith, lest it should be utterly quenched. And where as he telleth, that the body was not founde by the women, and that there appeared vnto them a vision of Angels, and that the report which the women had made of the emptie Tumbre, was auouched by the witnesse of men: these things tende all to this ende, to perswade hym selfe fully, that Chryst was risen againe. So the godly man being doutfull betwene faith and feare, vnderpoppeth his faith, and to the vttermoost of his power wrethleth ageynst feare.

But what sayth the Lorde to thys geare? O fooles (sayth he) and slowe of harte too beleue the things that are spoken by the Prophetes. Where first hath our faith somewhat to learne at Chrystes hande. Chryste verely findeth faulte wyth those disciples for their slownesse, as well in lerning, as in beleuing, yet doth he not cast them off for theyr weaknesse. But rather (according to his owne custome) he chastiseth them after a fatherly sort, and helpeth their weaknesse: least being ouercome wyth feare, they should quench y little fyre of theyr sayth. For he came to be a physitian of the weake, and not to fordoe the weake with feare. Whereby we may lerne, that Chryste will not cast off any man that hath a small and weake sayth, so he suffer it to be strengthened and encreased by the word of God. But what thing findeth he fault with in these two Disciples? with two things.

I gno,

Ignorance or dulnesse in lerning and slownesse in belee-
uyng the Prophetes. Dulnesse hyndered their vnderstan-
ding and slownesse hyndred their faith. For although they
had a very little fayth, yet ought they too haue made grea-
ter furtherance in it, for that they had not onely herd from
their childhod the foresayings of the Prophetes concernyng
Chryste, but also Chryste hymselfe foretellyng them what
kinde of death he should be put too, and that he should be (the
thirde day after) come out of his graue ageyne agayne. Where
is our dulnesse also reprobued, who haue herd the Gospell so
many yeres together, and yet many are too be found among-
gest vs, that haue not yet learned the Apostles Crede: of
whom I am sore afrayd, vntill they amend betimes.

After that Chryste hath founde faulte with them, hee be-
ginneeth to teach: Whiche is the poynt of a good scholema-
ster. And therefore he sayth: Ought not Chryst too haue suffe-
red these thyngs, and to too enter into his glorie? This is
the ground that the Lord teacheth vpon: the meynyng where-
of is this. Chryst accordyng too the foresaying of the prophe-
tes, ought too suffer death vpon the Crosse; and afterwarde
too rise from death, and to enter into his glorie. He oughte
to suffer verily for our synnes, and to rise ageyne for oure
iustification. Rom. 7. Then seeing ye confesse mee too be
Chryst, ye must also know out of the Prophetes that it be-
houed mee too dye, and rise ageyne from the dead. This thing
sheweth he also out of Moyles, and the Prophetes: but the
Euangelist telleth not by what places of Scripture he did it
Potwith standing, it is not too be doubted, but that he first of
all expounded the promys concerning Chryst set forth vnto
Adam: which is this: The seede of the woman shall tread downe
the serpens head, and many such other as you haue herd ye-
sterday. Moyles (by the commandement of God) did set vp a
brazen serpent in the wilderness, & as many as looked thereon,
were healed of theyr woundes. Whiche figure Chryste ex-
pounding in the tyrd of John, sayeth: Like as Moyles lifted
vp the

The second holyday

by the serpent in the wildernesse: so it behoueth the sonne of man to be lift vp, to the intent that all that beleue in hym, should not perish, but haue life enerlasting. Howbeit as hee was recityng these things out of Moyses and the prophets, they drewe neere the towne that they were going too, and hee made as though he would haue gone further, but they constrained and intreated him too tary with them. Hereby wee may lerne what account wee ought to make of them that rebuke vs, when wee do amisse, and call vs backe into the way of sound doctrine. They do not here giue Chryst taunt for taunt, & call him sole ageyn, but they acknowledge their owne folly, and yeld themselues too him easy too bee taughte, too the intent they may be deliuered from their erreure and folly. Thus do all the godly. On the contrary part, the vngodly freat and wer mad ageynst those that goe about to call the back into the way by shewing them their erroz, as we haue herd euen now that the Jewes did.

Of the third parte.

Now foloweth what was done within the house. And it came to passe (sayeth the Euangelist) that as he sate at meate ywith them, hee tooke bread and blissed, brake it, and reached it too them, & theyr eyes vvere opened and they knev him. Here the Euangelist declareth, that the disciples knew the Lorde by breaking of bread. For as often as the Lorde tooke meate, he had bothe a peculiar maner of praying, and a singular gesture in reaching forth the bread. Which things bicause they had ofte marked in Chryst, they knew him thereby, for that being now raised from the dead, he kept the same maner that he had done before. Therefore lyke as the disciples knew Chryst by his gesture: so let vs as often as wee eate bread, learne by his example to offer thanks to him the authoz of life, which marke wil make vs knowne from heathenish men.

For euer as soone as Chryst was knowne, hee vanished out of

out of their syght: and they henceforth talked of him with moze swætnesse than befoze. Did not our hart (sayde they) burn vwithin vs by the vway, vvhyle he spake vnto vs, and opened the scriptures vnto vs? Here we may marke the frutes of Gods woꝝd in men. And albeit that Chryste nowe a days appere not vnto vs bodyly, and speake vnto vs mouth to mouth: yet notwithstanding he speaketh vnto vs by the ministers of his woꝝd, according as he sayth: He that heareth you, heareth mee. What is that frute? Whosoever heareth Gods woꝝd with his eares, and with his hart, in hym there is kindled a certeyne fyre, and his harte beginneth to glowe. Then lyke as hee that feeleth not this glowing in his hart when he heareth Gods woꝝd hathe eares, but not too heere: and a harte, but not too vnderstand: and that thzough his owne default, bycause he vnderstandeth the holy ghoſt: So hee that feeleth this glowing in his hart, hath a witnesse of Chrystes spirit speaking in him, and that he hath a liuely & true faith. Wherefoze we are warned too heere Gods woꝝd in the feare of G D D, with greates reuerence and earnestnesse.

Of the fourth parte.

AND they rising vp the same houre, returned to Hierusalem, and found the eleuen gathered together. &c. These things teach, that that heate which is kindled in vs by the preaching of the woꝝd, is not ydle, but sheweth it selfe abroade out of hande. For he that knoweth Chryste aright, coueteth also that others shoulde knowe him likewise, too the entent that many may glorifie him together. That such a heate may bee kindled in vs, our Sauour Iesus Chryst graunt, to whome with the father and the holy ghoſte bee honoz, for enermoze. So bee it.

Th

The third Holyday in Easter

Week.

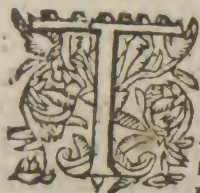
The Gospell. Luke. xxiii.



ND as they thus spake Iesus himselfe came as they were set downe, and stode in the middes of them, and sayde: Peace be vntoo you: and hee vpbraided them vvith their vnbeleefe and hardnesse of hart, bycause they beleeued not those that had tolde them how they had seene him risen from death. And they being amazed, and afrayd, thought they saw a ghost. And he sayde vnto them: VVhy are yee afrayd, and vvhy doo thoughts arise in your hartes? See my hands and feete, that it is I. Feele mee, and see, for a spirite hath no flesh and bones as ye see mee haue. And vvhen he had sayde thus, he shewed them his hands and his feete & his side. Then were the disciples glad vvhen they saw it was the Lorde. And vvhyle they yet beleued not for ioy, and vvondered, he sayde to them: Haue you any meat heer? And they offred him a peece of broyled fish, and a peece of a hony cōbe. And he tooke it, and ate it in the sight of of them, and sayd vnto them: These are the vvords that I spake vnto you, vvhile I vvvas yet vvith you, that all things: muste bee fulfilled vvhiche are vvritten of mee in the law of Moyse, and in the prophets, and in the Psalmes. The opened he their minde that they might vnderstand the scripturs, and sayde vnto them: Thus is it vvritten, and thus it behoued Chryst to suffer, and to rise agein from death the third day, and that repentance and forgiuenesse of sinnes should be preached to all people in his name, beginning at Hierusalem. And you are vvitneses of these things. And he sayd vntoo them ageyne: Peace be to you. As my father set me, so send I you also. VVhe he had sayd so, he breathed vppon them, and sayd vntoo them: Take ye the holy ghoste. VVhose sinnes soeuer ye release they are released vnto them: and vvwhose sinnes soeuer ye vvithhold, they are vvithholden.

The

The exposition of the text.



His is the fifth appering of the Lord vppon the very day of Easter, in which he appered to the Disciples that were talking of hym. For firste he appered to Mary Magdalene, out of whom he cast seuen diuels. Secondly, he appered to the women as they were returning from his graue. Thirdly he appered vnto Peter. Fourthly vnto Cleophas, and his companion. And fiftly (as this texte sheweth) vnto the .xj. Disciples as they were talking together of him. The places are two.

1. Chrystes greeting, and the testimonies wherby his Resurrection is proued.
2. The necessitie of Chrysts death and Resurrection, and v̄se of the same, namely that repentance & forgiveness of sins must be preached to al natiōs in his name.

Of the firste.

Iesus stode in the middes of them, and sayd vnto them: Peace bee to you. The disciples being sorrowful, talked of Chryst, who is present with them, according to his promise: wherfore ever two or thre are gathered together in my name, I will bee in the myddes of them. For although this bee not done always in his bodyly presence, yet is it done, in very deede: For he will neuer doe ageinst his promise. Nowe what he bringeth with his presence, his greeting sheweth, where with he here comforteth his sorrowfull Disciples. For in as much as Chryst is giuen to bee a comfort to the sorrowfull, here he offreth peace, saying: Peace bee vnto you. This peace which the Lord wisheth to his disciples, is not comon, but heavenly: not of the world, but of the kingdome of Heauen: not betwene man and man, but betwene God & man. Nowbeit to v̄ intent we may vnderstand how great a good thing this peace is, whiche Chryste offreth to those that bee his, I will expounde moze at large the things that come to hands

The third holyday

hand in consideration of this peace, wherby we may gather a full description of this peace.

Because peace is stablished betwene such as were at odds: first we must consider who are the parties that are at odds. These are two: God and man. God is happie & blessed without man: Man is miserable, and damned without God. The had God no neede to seeke peace with man: but man without peace with God is in extreme miserie, & therfore hath neede of nothing so much as of peace with God.

Secondely, when parties are at variance, it must needes be, that there went some offence befoze. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sinne was a certaine falling away from God to the diuell, vnto whome Man made himselfe subiect. Now how soze an offence this was, it is easie to deeme, by y greatnesse, by the manyfoldnesse, by the shamefulnessse, and by the penaltie therof. The greatnesse of it is, that the Creature of fended and despised his Creator, who was the soueraigne godnesse of man. The manyfoldnesse therof is too bee seene by the frutes. The shāfulnessse appeereth by the horrible defilement of all mankynd, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and miseries, wherewith mankind lyeth ouerwhelmed in this life.

The offence being known which hath made vs gods enemies, in the third place, is too bee considered the mediatour, who verily ought to be suche a one, as bothe coulde appease Gods displeasure and also make full amends for the wzong, that was done. Too pacifie the displeasure of GOD no creature was able: and too make amends for the wzong, God ought not. Therfore such a mediator was too bee sought, as both coulde by reason of his power, and oughte by reason of nature. When such a one was not to be had: the second person in trinitie, came into the world, and tooke mans nature vpon him, & became man Iesus Chryst. This Iesus Chryst
is

is ioyned too God the father in Godhead, and too man by his manhoode. Wherefoze he both coulde as God, and ought as man, bicause he tooke our case vppon him.

The mediatoz hath made amends for the wrong. For he hath taken vppon him our gyltinesse, for which he hath suffered punishment vpon the alter of the crosse, and hath satisfied Gods Justice. Howbeit forasmuch as wee abide yet still defyled with sinne: Chryst during all his whole lyfe in this woꝛlde, did continually obey Gods law fully and perfectly, whiche Ryghteousnesse of his, he imputeth too all beleeuers, that they may bee righteous in Gods sight: And so with his oblation he pacifieth Gods wyath, and clotheth vs with obedience, that wee may appere righteous in Gods sight.

Amendes being made, attonement is begonne betwene God and man. For the father is appealed thzough the obedience of his sonne.

Howbeit, forasmuche as in all attonements, there must needes passe some couenant betwene those that are reconciled: the same thing is scene also in this place stablished betwene vs and God. For as on the behalfe of God, there is a franke and fatherly promise of mercy, according too this text, I will bee thy God, and the God of thy seede after thee. Also, This is my beloued sonne, in whom I am well pleased: and agein: As truely as I liue, I will not the death of a sinner, but that he should turne and liue: so on mans behalfe there is faith, wherby the fatherly promise is taken, & wherby wee are adopted too bee the children of God, thzough his only begotten sonne Iesus Chryst.

And forasmuche as in couenants, scales are wont too bee set too: these also are not omitted in this most high couenant. For there bee thre scales The first is Chrysts othe: Treuely, verely, I say vnto you, hee that beleeueth in mee, hath life euerlasting. The second sealing is by the Sacraments of Baptim, and the Lodes supper, which are the most assured

S. J.

scales

The thirde holy day

seales of the couenaunt betwene God and man, and that ne-
uer be cancelled, vnlesse man through his owne default, do
cast away fayth. The thirde seale is the earnest peny of the
holy ghost, who beareth witnesse too our spirite, that wee are
the sonnes of God. Wherevnto also perteyneth that saying
2. Coz. 1. He hath sealed vs vp, and hath giuen vs the earnest
of the spirite in our hartes. These are the signes and seales
wherewith the peace that is agreed vpon betwene God and
man is sealed and confirmed, that it may stand stedfast.

Furthermoze, least any man may surmise, that this
peace perteyneth but too a certeyne fewe, the publishing
thereof is too be marked, which is vniuersall. For Chryste
at his going vp into heauen, gaue commaundement too his
Disciples, that they should proclayme this peace ouer al the
world: For thus sayth he: Go into the whole worlde, and
preache the Gospell too all creatures. This peace therefore
belongeth too all that receiue the voyce of the Gospel, and be-
leue in Chryst, continuing so too the ende. For thus sayeth
the Lord: Blessed is he that continueth too the ende. For it is
not ynough for a man too haue begon wel, vnlesse he proceed
forward from day too day.

If yee enquire after the frutes of this most amiable peace:
yee shall finde them too be many, both in this life, and after
the resurrection. In this lyfe by the benefite of this peace,
thou hast accesse too God as too a most merke father, through
Jesus Christ. For thus sayth Paule: Wee being iustified by
fayth, haue peace with God through Jesus Chryst, by whom
also wee haue accesse too this grace in which wee stande. The
second frute of this peace is a good conscience. For before, the
conscience of sinne bereth vs: but after wee seele this peace,
our conscience is made good and chereful, as was the thieues
vpon the crosse, when he herd: This day shalt thou be with
mee in Paradise. After the same maner, when wee here in
the Gospell, that remission of sinnes is denounced too them
that beleue: the conscience of the beleuers becometh quiet.

With

With this good conscience is ioyned the ioye of the Spirit, whereby it cometh too passe, that we glozie euen in the mids of afflictions, as Paul saith. Howbeit this glozyng and this ioy of Spirit is increased by thinking vppon the woꝛde, by prayer, by vse of the Sacramentes, and by other godly exercises. After this frute folloiweth also a fourthe, namely brotherly loue. For when we perceiue and feele by sayth, that God our common father is reconciled too vs by our common mediator: we begin too loue one another, as coparteners of this common treasure. With this fourth frute, there goeth also a fift, whiche is a glad departure oute of this life, according as Simeon (when he had seen Chryst the authoꝛ of this peace) sayd: Now let thy seruant depart in peace: for mine eyes haue seene thy saluation.

The frute of this peace after the Resurrection, shall bee euerlasting ioyfulnesse, euerlasting gladnesse, and euerlasting fruition of the sighte of GOD, and of all the Sainctes that haue liued from the beginning of the woꝛlde too that day. This frute is no man able too conceiue sufficiently in this life.

Now that I haue somewhat largely spoken of those things that meete togither in this peace, I will drawe into a breefe summe oꝛ description, what this peace is. The peace betwene GOD and man therfore, is a mutuall agremente of GOD and man. Of GOD accepting man into fauoure for Chrystes sake: and of manne, receyuing (by sayth) the grace that is offered him, and promising earnestly his obedience vnto GOD. Let this suffice concerning the peace which Chryst offreth heer, not onely too the eleuen disciples, whiche were then present: but also vnto vs, and too all that will receiue this peace when it is offered them by the preaching of the gospel. After this peaceable greeting, it foloweth in the text, by what means Chryst proued him self too be rise again fro death in deed. And hee sheweth that the same thing was so so: etold in Moyses, in the prophets, & in the Psalms.

S. y.

But

The second holy day

But for as much as you haue herd of these things vpon Easter day, and yesterday: I wil speak onely of the necessitie & vse of Chrystes death and resurrection.

¶ Of the second.

SO is it vvritten, and so ought Chryst too suffer and rise agein from death the third day, and repentance and forgiuenesse of sinnes too bee preached in his name too all nations, beginning at Hierusalem.

First therfore when hee saith, so is it wvritten: His wil is, that not reason, but Scripture should wey with vs, as often as the kingdome of God cometh in question: Where this is wvritten, hee addeth: saying: It must needes bee, y all things bee fulfilled in the law of Moyses, in the Prophets, and in y Psalmes. Therfore when any question is put forth concerning saluation, Moyses must bee called too counsell, the Prophets must bee read, and the Psalmes must bee perused: and consequently the wvrytings of the Euangelists and Apostles Whatsoeuer is repugnant too these wvrytings, muste bee reiected, as proceeding from Sathan.

What is wvritten: that Chryst ought so too suffer and rise from death the third day. When hee saith, So ought, it importeth a necessitie of Chrystes death and resurrection.

Why then ought hee? First that the scriptures whiche can not lie, might bee fulfilled. For like as G D D endureth for euer: so his word endureth for euer. And Chryste sayeth: Heauen and Earthe shall passe, but my wordes shall not passe. Secondely, this thing muste needes bee done, bicause God hath so determined. For it ca by no meanes be auoyded. but that that thing whiche God hath certainly determined, muste needes take effecte. Thirdly, it was of necessitie, that Chryst must suffer for the redemption of man from endlesse punishmentes, whiche they hadde deserued by their sinnes. For had not Chryste suffered, wee had abidden in our sinnes vnder the wvath of G D D. Fourthly it was of necessitie that

that Chryſt ſhould ſuffer, for the glorie wherewith hee was
to bee crowned afterwarde. Fifthly, it behoued Chryſte to
ſuffer for our inſtruction & comfort. Forasmuch as he is our
head, it behoued him to leade vs the way, as well in perfe-
ction as in glory. Sixtly, it behoued Chryſt to ſuffer, to the
intent & truth might anſwere the figures. For many figures
of the old Teſtament, did repreſent Chryſts death and Re-
ſurrection, of which is ſpoken vpon Eaſter day. Briefly (to
conclude in one word) Chryſt ſuffered, dyed, and roſe ageyn,
that Gods diſpleaſure might bee pacified, mankind ſaued,
and the diuels kingdome deſtroyed.

Thus haue we, of howe great neceſſitie it was, that
Chryſt ſhould dye and riſe ageyn. Nowe let vs heere what is
the frute and vſe of this wonderfull worke. Whiche thing
the Lorde declareth in theſe words. And repentance and for-
giuenesse of ſins too bee preached too all nations in his name,
By theſe words is gathered, firſt what the Goſpell is, and
what is the effect of it. The Goſpell is a preaching of repen-
tance and forgiuenesse of ſinnes for Chryſts ſake. The ef-
fect of the Goſpell is, that deliuerance from ſinne and ſal-
uation happen through Jeſus Chryſt only. Howbeit to the
intent it may appere the moze playnly vnto vs, how great
benefites are offered vs by the Goſpell (all which I ye hidde
vnder theſe words of Chryſt:) I wil bring a ſomewhat moze
large deſcription out of the Scriptures.

The Goſpell is a generall preaching, wherein is offe-
red the deliuerance from the curſe of the lawe, and Gods
wrath: and wherein forgiuenesse of ſinnes, ſaluation and
Eternall lyfe is proclaimed to them that beleue in the
Sonne of GOD, for the Sacrifice of him, according to
the promyes made in olde tyme to the Fathers: that the
glorie of Gods goodneſſe, might continually bee publiſhed:
and that mozeouer men being deliuered by Chryſt, might
bring forth frutes meete for the Goſpell, and at length enioy
euerlaſting life.

S. iij.

In

The thirde holy day

In this description is fyrst set forth, from what evils we be set free by meanes of the Gospell: that is to wit, from the curse of the lawe, according to that sentence. Galath. 3. Chryst became accursed for vs, that is to say, he tooke vppon him the curse that we deserued for our sinnes, to the intent we might become heires of righteousness and bliss. This thing also auoucheth Paule. 2. Cor. 5. where he sayth thus: Him that knewe no sinne, he made sinne, that we might be made the righteousness of GOD in him. This is as much to say, as Chryst whiche was free from all sinne, became guiltie for vs. Therefore is it well sayde, that deliuerance from the curse of the lawe, is preached vnto vs by the Gospell. Moreover because Gods wrath was ioyned with the curse of the lawe, we are also deliuered from Gods wrath when we beleue the Gospell. He that beleueth not (sayeth the trueth) the wrath of God abydeth vppon him. Therefore he that beleueth, is no longer vnder wrath, but vnder grace. Nowe where as grace reigneth, there the diuels tyrannie hath no power, there is no sting of euerlasting death, there is no feare of hel, from these evils therfore doth the Gospell preache deliuerance.

But what are the good things that it bringeth word of? It bringeth tidings of forgiveness of sinnes, of saluation, and of eternall lyfe. We being guiltie of sinne, are by nature cursed and damned to euerlasting death. But nowe doth Chryste in his Gospell, offer vs forgiveness of sinnes, saluation, and euerlasting lyfe. Whiche good things he hath purchased for vs, by his death and glorious Resurrection.

We haue heard ^{from} by what evils we are set free by meanes of the Gospell, and what good things are offered vs by the same. Nowe followeth to whom these good things happen, namely to them that beleue in the Sonne. This is proued by many textes of Scripture. He that beleueth (sayeth Chryst) hath lyfe euerlasting. Like as befoze this sayth

sayeth goeth forgiuenesse of sinnes: so goeth there with it soule health. And Peter sayeth, that the ende of oure sayth is the health of oure soules. The same thing is mente here, when it is sayd. There must repentance bee preached, where throughe we sorrowe for oure sinnes, and flee vnto Chryste, who sayth: I came not to call the rightuous, but sinners to repentance. After these things it followeth, by whose benefite we attayne so greate good things, namely for the sacrifice of Chryste, that is to wit, for Chrystes death and resurrection. Wherevpon Paule in the fourth to the Romanes. He dyed for our sinnes, and was raysed ageine for oure iustification.

And lest any man should think the Gospell too bee a newe learning, I added in the definition, according vnto the promise made by the fathers in olde time. For both vnto Adam after his fall was the promise made in the third of Genesis, and it was often times after repeated & beaten into the Fathers heads, by the space of foure thousand yeres, til Chryste came in the fleshe. In the conclusion are added the endes for which Chryst came: first to deliuer vs from the iudgement of the law: secondly that they whiche are deliuered, shoulde bring forth frutes worthy of the Gospel: thirdly that they shoulde blaze abroad this so greate a benefite: and fourthly, that at the last they should obtaine full redemption in eternall life, throughe our Lord Iesus Chryst, to whom with the Father and the holy Ghost bee praise, honoꝝ, and glory for euer and euer. Amen.

The first Sunday after Easter.

¶ The Gospell. John. ii.

THE SAME daye at nyghte, vwhyche vvas the fyrste daye of the Sabbothes, vwhen the doores vvere shutte (vwhere the Dysciples vvere gathered toogyther for

S. iij.

scare

The first Sunday after Easter.

feare of the Ievves) came Iesus and stooode in the middest, and sayde vntoo them: Peace bee vntoo you. And vwhen hee hadde so sayde, hee shevved vntoo them his handes and his side. Then vvere the Disciples glad vwhen they sawe the Lorde. Then sayd Iesus vntoo them ageine: Peace bee vntoo you: As my Father sent me, euen so send I you also. And vwhen hee had sayde these vvords, he breathed on them, and sayd vntoo them: receiue yee the holy Ghoste. VVhoso euer sinnes yee remitte, they are remitted vntoo them. And vvho so euer sinnes yee reteine, they are reteyned.

The exposition of the text.



This Gospel conteyneth parte of the storie, that John the Euangelist wvrote concerning the resurrection of the Lord, in whiche part the Lord testifieth by his visible and fleshely presence, by vvord, deed, and miracles, that hee is risen from the dead. And betaking vntoo his Disciples the ministerie of his vvord, hee auoucheth them too bee blisset that shall beleue in him. In the ende of the terte, is added the finall cause of all the holye Scripture. For thus sayeth hee: These things are wvriten that yee may beleue, and that by beleuing, yee may haue life in his name. Now be it for asmuche as inoughe is spoken already the last vvæke concerning the Lordes resurrection, I will not make any moze processe about it at this tyme: but wil intreate of thre other places whiche are conteyned in this Gospel. The places.

- 1 Of the ministerie of the vvorde and of the power of the Church.
- 2 Of the confession of Thomas.
- 3 Of the end of holy Scripture.

Of the first.

The vvordes of the terte concerning the ministerie of the vvord and the power of the Church, are these; Peace be
vntoo

The first Sunday after Easter. 141

vntoo you, as my Father sent mee, so send I you. VVhen he had sayde this hee breathed vpon them, and sayde vntoo them: Take ye the holy Ghost: vvhose sinnes so euer you release, they are released vntoo them, and vvhose so euer you vwith holde, they are vwith holden. **H**ere haue wee few wordes, but they be pithie and conteine a plentiful doctrine, whiche all chzistians ought too knowe. **W**herefore I exhorte you too giue good ear, that you may vnderstand this doctrine. And too the intent that may bee don the more commodiously, I wil deuide these wordes wherby the ministerie is ordeyned, into foure parts. **T**he first part: peace be vntoo you. **T**he second part: as my father sent mee, so send I you also. **T**he third part: hee breathed vpon them and said, take ye the holy ghost. **T**he fourth part: whose sinnes so euer you release, they are released vntoo the, and whose so euer you with holde, they are withholden. **O**f these foure partes wil I speak in order.

The first part, namely the greeting, Peace bee vntoo you, doth not only comfort the Disciples that were then present, but also giueth courage too all that bee and shall be ministers of the word in the Church. **H**e that taketh vpon him the ministerie of the worde, hathe by and by the Deuil his enimie, who continually lyeth in wait for his doctrine and life. **I**f hee cannot corrupt his doctrine, he endeuoreth too staine his life, that a man might deny the thing in his works, which he teacheth in his wordes. **I**f the Deuil cannot defile his life, he layeth a snare for the doctrine, that men might be deceyued with erronious doctrine, and so bee damned. **I**n many hee defileth both life and doctrine. **B**esides that, the minister of the word hath also the world ageinst him, which assaileth him eft with Tyrannie, eft with Hypocrisie, and eft with Sophistrie, that he might not erecute his dutie aright.

What should the minister of the worde doo in so great distresse? **H**e shall comfort him self with this saying of Chzyst: peace bee vntoo you: and therewithall he shall pray vntoo God, that hee will keepe him in this peace, so as hee hinder not the

S. p.

course

The first Sunday after Easter.

course of the Gospel eyther by his doctrine or by his conuersion. We shall set more by the peace of Chryste, than by all the delights and friendships of the world. Let this then be the comfort of the ministers of the Gospel, whiche must fight against the crafts of the Deuil, the tirannie of the worlde, hypocrisy, and sophistrie.

The second part is: As my father sent mee, so send I you. How did the father send the sonne? The father sent the sonne to destroy the kingdom of the deuil, according to that saying The womans seed shall tread down the serpents head: Also, Chyist appeared to destroy the devils works. What doth it not belong only to Chyist to tread down the serpents head? Doth it not belong only to Chyist to destroy the works of the deuil? Yes surely, only unto Chyist. But in this so great a worke, there need two engines: Sacrifice and Doctrine. Chyist was sent, that he alone by sacrifice should appease his fathers wrath, and vanquish the Deuil. Afterward, because this benefite is offered to men by Doctrine, he destroyed the work of the Deuil by doctrine also. Therefore was Chyist sent for two purposes: to pacifie God by sacrifice, & to teach. For the first purpose, Chyist only was meet to be sent: for the latter purpose, (that is to wit, to teach) were sent in old time all the Prophets, and afterwarde the Apostles, and all men that are lawfully called to the office of preaching. Therefore as in respect of teaching, Chyist sendeth his disciples as hee was sent by the Father. Whereby we may gather two things. First the difference betwene the kingdomes of the world, and the administration of the church: or betwene the gouerners of the world, and the gouerners of churches. For the ministers of the worde are not sent to be Lordes on the earth. For Chyist took no Lordship vpon him: neyther are they sent to the pomps of this world which Chyist despised: but to teach the Gospel: to set vp the kingdom of God: and to preach saluation vnto men. Secondly hereby is to be gathered what authoritie y^e word is of, whiche they preach that

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The first Sunday after Easter. 142

are called to the ministerie. As my father hath sent me (sayth he) so send I you, that you may speak, not in your own name but in mine. Whereunto perteyneth that saying of the Lorde vnto his disciples. Math. 10. He that heareth you, heareth mee: and he that despiseth you, despiseth mee. Where haue they that teache the word, a comfort, and they that heare it a weightie admonition. For when those that teache the word godly in lawfull vocation, do suffer any thing at the thanklesse world: they haue a comforte in this, that they beare the roome of Chryste, and that Chryste suffereth wrong with them, who wil in tyme reuenge himselfe. And they that heare the word, are admonished first of the authoritie of the worde, for they are bounde to heare the worde none otherwise, than if they herd Chryste himselfe speaking. Next, they are warned to make account of the godly ministers of Gods worde, as of Chrysts ambassadours. Besides that, they are put in minde of the penaltie which they incurre by the iust iudgement of God, as many as despise either the word preached, or the ministers themselues. Also the ministers of the word must consider to what degre of worship they are exalted, that they do not either infect the purenesse of the doctrine, or estrange their hearers from them by their euill conuersation.

The thirde part. And vwhen he had said: he breathed vpon them, and said vnto them. Take yee the holy Ghost. These words cōtein a singuler doctrine. For Chyist by these words sheweth from whence the worde whiche is preached by the voyce of the ministers, hath his power and working, which vndoutedly is not inclosed in the voice of y minister, nor hāgeth vpon the holinesse and worthinesse of man: but all the power and working of the word proceedeth of the vertue of Chyists spirit. For when as Chyist heere breatheth vpon the disciples, and biddeth them take the holy ghost, he giueth to vnderstand, y the holy ghost shal alwayes be present at y ministry of the word: as if he had said: behold ye shalbe the ministers of the new testamēt, which shall build me a church in y world

The first Sunday after Easter.

world by preaching the gospel, and I know how weake you are to go through with so great a work, specially seeing the deuill, the world, and all mannes reason shal set themselues ageynst you. Wherefore I wil that the holy ghost shalbe present in this your ministerie, by whō your laboꝝ shal become effectuell. For he by his power shal bring to passe, that my word which you shal preach, shal not return to you in vaine. Where wee may gather a profitable doctrine and admonition. The doctrine is, that the holy ghost is tyed to the word, and wil be effectual by it. The admonishment or comfort is, that therby as wel the teachers as the hearers may rayse vp themselves at the presence of the holy ghost, ageynst the enemies of their saluation.

The fourth parte. VVhose finnes so euer yee shall release, they are released vnto them: and vvhose so euer yee shal vvithholde, they are vvithholden. In these words he ordeineth and establissheth that spiritual power of the church, which we call the power of the keys, and the key is shewed wherewith the kingdome of heauen is opened and shut.

Notwithstanding, to the entent this most profitable doctrine may bee evidently vnderstood of al men, I will diuide it into certeine points, which are these: From whence is the power of the church: what it is, in whom it resteth, & where in it consisteth. These poynts being well vnderstood, there is no man but he shal handsomly perceiue, what and what manner of thing the Ecclesiasticall power is.

From whence then is this power? From God, by Iesus Christ. For if ye haue an eye no further than on mā, it is but a single ministerie. But if ye haue an eye to Christ, it is an high power, than the which there is none vpon earth, either greater, or profitabler, or of more worship. For Christ sitting at the right hand of the father in the throne of his maiestie, ordereth and directeth this power. He therefore that dispiseth this power, both is bereft of the frute therof, and also dishonoureth the sonne of God.

What is the power of the Church? It is the power of releasing

leasing & withholding sinnes that is to say, of preaching the Gospel, whiche who so beleueth, to him is the kingdome of heauen opened: and he that beleueth not, to him it is shewed that the kingdome of heauen is shut vp.

In whom resteth this power? In the Church. For when our Lord gaue the keyes to Peter and the other Apostles, he bestowed these keyes vpon the very Church, at the whiche the ministers fetch the keyes, as the handmayde hath the keyes of hir mistresse.

In what thing consisteth the power of the keyes? In the effectuall working of the holy Ghoste, who in the word and by the word is mightie of operation, & worketh faith in the hearers of y word. So the word is as it were one key which the minister of the word occupieth, and faith is another key which the holy ghost putteth to: and when these keyes are put to both together: then is the kingdome of heauen opened.

Now that wee haue in this wise expounded these things, let vs wey the words of this text somewhat de pleyer. Firste therefore when hee sayeth (whose so euer :) stay thy selfe and consider of this word (whose so euer.) First that the promise of grace is vniuersall. Set thou this vniuersall promising against the temptation of particularitie, and include thy selfe within the generall promise. Next, set this word, (whose so euer) against the multitude of sinnes. And when thou art tempted, to despaire for the multitude of thy sinnes, let this promise of the Lord come to thy minde: whose so euer. &c. Hee sayeth not, if a man commit a few sinnes, or many: neyther sayth hee, if hee be a Jew, a Greeke, a gentleman, a commoner, a rich man, or a poore man: but he saith, whose so euer. Moreover this place doth vs to vnderstande, that absolution may be giuen both publicly and priuately. So Peter assoyled three thousand men openly, & also Cornelius priuately, in whiche sort the Prophet Nathan also assoyled David. The ministers of the word may vse that generall kinde of absolution, as often as they preache the Gospel: And they may vse the special kinde

The first Sunday after Easter.

kind, when reason requires it: that is to wit, when any man desireth to haue priuate conference with the minister of the word, for the strengthening of his faith.

2 It is put in the text Sinnes, without any addition. Wherefore all kinds of sins are to be vnderstanded heer, which are foure. First corruption of nature: secondly the boughes that spring out of the euil root: thirdly the sinnes committed by error: and fourthly wilful sinnes. There is no sinne at al but it is forgiven, if forgiveness be desired for Chrystes sake.

The worde Release, is to be marked, for whiche Mathew hath Loole. Chryst commaundeth his Disciples to release & loose sinnes. To release them as det: & to loose them as a pinching burthen. For sinnes are detts, because that like as detts do bind to payment: so sinnes binde men to satisfaction, vntill the penaltie be released. Sinnes also are burthens, because that as a heauie burthen weyeth him downe that beareth it: so sinnes wey men downe with the burthen of curse, and the sentence of the law, vntill Chryst come & take vp the burthen vpon him self. But what? Can mā vnbind & release sins? God saith in. 43. of Esay: I am hee, I am hee that wipe out thine iniquities, and will not beare thy sinnes in minde. This text convinceth that only God releaseth sinne. Ageine, whereas the Lord sayth heer, whose sinnes so euer yee shal release, they shal be released in heauen: Answer: Chrysts saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, and another in heauen whiche is don by God alone. Of this latter speaketh Esayas To be breefe, God releaseth as Lord and owner, & the ministers of the word release as seruantes and messengers that declare the wil of their maister: whiche release is made by telling the wil of God. This is proued. Num. 6. wher the Lord saith in this wise: The priests shal put the name of the Lord vpon the childe of Israel, but I wil blisse them. To vnbinde therfore (whiche is the ductie of the priest,) is to declare that God hath released the fault.

But

The first sunday after Easter. 144

But how do they withhold sinnes: by the word, and according to the word: that is to wit, what sinnes soeuer ye shall declare to be withheld by the word of god, they shall be withholden in heuen also. I haue spoken more hereof in the feast of the Lords supper: and therefore now I passe to the second place, wherof I will entreate very briefly.

¶ Of the second.

Concerning Thomas, we haue two things in this story, that is to wit, unbelæfe and confession. His unbelæfe he sheweth in these words: vnlesse I see the gash of the nailes in his hands, I will not beleue. He herd the other Disciples telling how they had seen the Lord, and yet he being utterly vnmindful of al the foretellings of the prophets, and of Christ, beleueneth not. So soze doth mannes reason set it self ageinst God and his word in matters of saluation. Whertoe concerning his unbelæfe: Now foloweth concerning his faith and confession. An eight dayes after, the Disciples were together againe in one house, and Thomas with them: And Iesus came when the gates were shut, and stode in the mids of them, and saide, peace bee vnto you: and he said too Thomas, bring thy finger hither, and see my hands, &c. And bee not vnbeleeuing, but beleue. When he had herd the Lords voice, and was conuicted by the manifest signe, he conceiued fayth, out of which he vttered this confession, my lord & my God. At Thomas therefore we may lerne .ij. things: first whence faith is, & what is the true confession. Faith is of the word & of the signe, according wherunto we haue the gospel & most true word of Christ, and two most skately signes, Baptism and the Lords supper. This faith conceiued by the word & confirmed by signe, will utter a true confession, suche as this is of Thomas, who crieth out here, my Lord and my god. This confession of Thomas, if it be well sifted, containeth foure things. For first it acknowledgeth Christ to be the same man that was slaine a thre daies before by the Iewes. Secondly whereas he calleth him God, he acknowledgeth his Godhead.

¶ More

The firste Sunday after Easter.

Moreouer whereas he sayeth not two Lordes or two Gods, but one Lord and one God: he acknowledgeth the unitie of his person. Lastly whereas he sayth, my Lord and my God, he confesseth his office of redemption, vppon whom he also stayed himselfe by liuely faith.

¶ Of the thirde.

Blissed are they that haue not seene and haue beleueed. This vniuersall doctrine concerning beleuers is to be obserued. For here Chryst by expresse words pronounceth them blissed that beleue, although they see not Chryst with their bodily eyes. Wherevnto pertaineth al the whole Scripture, as he sayth. But these things are vvritten, that you might beleue that Iesus is the sonne of God, and that beleueing yee might haue life in his name. The ende therefore of the Scripture, is, that we may beleue. The ende of sayth, is, that the beleuers should haue euerlasting life; to which bying vs Iesus Chryst the author of life, to whom with the father & the holy ghost be honoz for euermore. Amen.

The second Sunday after Easter.

¶ The Gospell. John. x.



Chryst sayd vntoo his Disciples: I am the good shepheard: a good shepheard giueth his life for the sheepe. An hired seruant, and he vvich is not the shepheard (neither the sheepe are his ovvne) seeth the vvolf comming, and leaueth the shepe and fleeth, and the vvolf catcheth and scattereth the shepe. The hired seruant fleeth bicause he is an hired seruant, and careth not for the shepe. I am the good shepheard, & knowv my shepe, and am knowvne of mine. As my father knowveth me, euen so knowv I also my father. And I giue my life for the shepe: and other shepe I haue, vvich ar not of this fold: Them also must I bring, and they shal heare my voyce, and there shall bee one fold and one shepheard.

The

The second Sunday after Easter. 145

The exposition of the text.

The occasion why this Gospel is set forth in the church at this season, is this. We herd in y first holy day after Easter, to what ende it behoued Christ too suffer & rise ageine from death: that is to wit, that in his name, repentance & forgiveness of sinnes might be preached too all nations: through which preaching the kingdom of Sathā might be destroyed, & the kingdome of Christ set vp. Now in as much as this thing cannot otherwise be brought to passe, than by faithful ministers of the word: (whō the scripture termeth shepherds:) It liked the church, as on this day to set forth the gospel concerning the chæf shepherd Iesus Christ, & his care toward his sheepe, and that to this intent, that the faithfull ministers of the word might in their doctrine, life, and charge, folow the example of this shepherd. Witherto concerning the occasion why this present Gospell is red as this day. The summe of the Gospell is, that lyke as Christ professeth himselfe to be the true shepherd, and to haue a care of his sheepe: So on the contrary parte, he testifieth that there be wolues that lie in wait for his flock, whom the hirelings seeing, do flee away, & leaue the sheepe to be torne in pæces by the wolues: against the fallenesse of whom, the Lord promisseth that he himselfe will looke to his sheepe, & he declareth that he hath yet other sheepe which he will bring together, that there may be made one fold and one shepherd. The places are thre.

- 1 Of Christ the shepherd, and other true shepherds.
- 2 Of the Wolfe, the hireling & the fleeing of the hireling.
- 3 Of Christes sheepe, of their marke, and of the vnitie of the sheepfold.

Of the firste.

In the first place, concerning the shepherd Christ, we haue two things. The one is, what is his towardnesse: the other what are his benefits towards his church. Now as touching

I. J.

Christ

The second Sunday after Easter.

Chryſt the ſhepherd, we muſt alwaies beare in mynd the confeſſion of Thomas which we herd an eight dayes ago. For whereas he ſaith my Lord and my God, firſt he confeſſeth him whom he ſpeaketh to, to bee the ſame man that had bin crucified and dead, whom he now acknowledgeth to bee riſen againe from the dead in deede. Secondly he confeſſeth alſo the ſame man to be very God: for he ſayth, & my God. Thirdly he confeſſeth this man & God to be one perſon. For he ſayth, not my Lords, but my Lord. Fourthly he confeſſeth this God and man, one perſon which is both God & man, to bee his ſauioꝝ. For he is my Lord & hath charge of mee: and he is my God that hath taken mee into his tuition and ſauoꝝ. Wherefore he confeſſeth Chryſt to be the true Meſſias and Sauioꝝ of the world, and conſequently that true ſhepherd that was promiſed of old time, of whom Zach. 10. I wil raiſe vp a ſhepherd vppon the earth. Him doth Peter call the ſhepherd & Biſhop of our ſoules. This haue I ſpoken breuely of Thomas confeſſion concerning Chryſt the ſhepherd, to the intent we may vnderſtande what is the towardneſſe or inclination of this our ſhepherd: Now let vs heere our Lords wordes. I (ſayth he) am the good ſhepherd, but what dooth the good ſhepherd? The good ſhepherd giueth his life for his ſheepe. That is to ſay, he is a good ſhepherd, which loueth his ſheepe ſo well, that he wil rather ſuffer death, than leaue his ſheepe to be a pray to thēues, and to bee toꝝne of the wolues. This promiſe he confirmed alſo by his deede: for he ſuffred a moſt ſhamefull death for his ſheepe.

We haue herd how great Chryſtes loue is towards his ſheepe. Now that we may behold his benefits, which he beſtoweth of his more goodneſſe, we will apply the ſimilitude of a ſhepherd of ſheepe, to Chryſt our ſhepherd. What then dooth a good ſhepherd? Firſt he gathereth his ſheepe together: ſecondly he goeth before them: thirdly he leadeth them forth into paſtures: fourthly he ſedeth them: fifthly he watcheth them: ſixthly he ruleth them: ſeuently he defendeth them: eighthly

The second Sunday after Easter. 146

eightly he healeth them that bee hurt: ninthly he fetcheth in the that stray, with his shepherds hooke: and tenthly he bringeth them home when he hath fed them. All these benefites doth Chryst perforce spiritually too his church.

First therfore Chryst our shepherd gathereth his shepe together. But how? by the preaching of the Gospel. This began he too do by and by after the fall of our first parents. For in spirit he was present with the Prophets, and gathered many shepe vnto him. Afterward he came himself, to seeke the lost shepe. And at this day he giueth preachers too gather shepe in his name.

Secondly he goeth befoze his shepe. How? In persecution and in glozie. In persecution whē he suffred diuers miseries in this life, which the saints also must needes tall of. And in glozy, when by rising againe from death, he entered into the glozy of heauen, whom in their time all shall folow, as many as bee his true shepe.

Thirdly he leadeth them forth too fede into most pleasant and fine medowes, as Dauid saith in the. 23. Psalm: he made me sit downe in well growen pastures, to the waters of refreshment shall he leade mee.

Fourthly, when he hath led them into the medowes, he feedeth them with his worde & with his spirit. With his spirit, when he comforteth them and strengthneth them within: and with his word, when his gospel is preached, wherby faith is conceiued too beleue vpon this shepheard.

Fifthly he watcheth them, & sitteth as it were in a watch-toure too foresee that no body fall vpon his shepe vnbeuwares. And this doth he by his Angels, by the faithful ministers of his worde, by the godly Magistrate, and too bee short, by good gouernors in families, common weales, and houtholdes.

Sixthly, he ruleth them, namely with his spirit, his word, and his discipline. Wherbyon Dauid saith: The Lorde ruleth mee, and nothing shall be wanting to mee. In a place of pasture hath he setled mee.

E.g.

Seuenthly

The second Sunday after Easter.

Seuenthly, he defendeth them. *Wherupon Paule saith: if God bee on our side who can be against vs: And Dauid: Although I walk in the valey of the shadow of death, I wil not feare any harme, bicause thou art with me. Thy rod and thy staffe, they haue comforted me.*

Eighthly, he healeth them that bee hurt: for as sheepe are oftentimes affeinted with thornes & venims, which are healed by the skilful shepherd: so Chryst our shepherd doth cure and heale his sheep that are hurt with the thornes of euil conditions, and the venim of poysoned doctrine. *Wherupon the 146 Psalm saith: which healeth the wounded in hart & bindeth vp their sores. Ezech. 34. I wil feede my sheepe, & I wil make the sit down: I wil seeke that which was lost, & I will bring againe that which was cast away: I wil binde together that which was broken, & I wil strengthen y^e which was weake.*

Ninthly he fetcheth in them that stray with his sheephooke, while he lodeth them with the crosse, and as it were casteth a snaffle vpon their heads. If that good shepherd should not do so, many sheepe would through the delights & prosperities of this world, bee led away from Chrystes flocke, and cast them selues into the mouthes of the wolues. *Wherupon Dauid saith of himself: It is good for mee o Lord that thou hast brought mee low, that I might lerne thy Iustifications.*

Lastly when he hath fedde them, he leadeth them home. Chryst gathereth, feedeth, defendeth, and cureth his sheepe in this world as in a wildernes of a forein realme. But at the last day he shall conuey his sheepe home, that is to say into their own countrey, where the Godly shall enioy continuall peace and quietnesse with Chryst.

I haue spoken of Chryst the shepherd, of his towarde, care & benefites towards his sheepe, that is to wit, all that beleue in him. Nowe will I adde somewhat concerning the shepherds that are ordeined vnder him to haue the charge of the Lordes flocke. And it were too bee wished that all hadde lyke Doctrine, conuersation, and regarde towarde they^r sheepe,

The second Sunday after Easter. 147

sheepe, as had that true shepherd. But because that is not so, there are foure differences & kinds of shepherds to be noted.

One kind is of them, that teach wel and liue wel, folowing the example of the chief shepherd. Suche were Esay, Jeremie, Ezechiel and the other Prophets. Suche were Paule and Peter: Suche at this day are all godly parish prests and Bishops which shine before others in doctrine, conuersation, and profession. These are by Dauid and Daniel compared to starres shining in heauen, where they be lightened with the euerlasting brightnesse of Chryst. These (as Paule sayth) are worthy of double honoꝝ. These build the Citie of God with both their handes.

The second sort is of them, that teach euill and liue euill. These are the worst, for they pull downe the temple of God with both handes. Of which sorte Peter and Jude the Apostles haue told vs that there should bee many in these latter times.

The third kind is of them, that teach well, but liue euill. Looke what these men build in the churche with their right hand, they pul it downe againe with their left, and they are altogether like the shipwrights that builded the Arke of Noe: for they preparing the Arke for others to saue them from the flood perished themselues in the middes of the waues. Suche one was Judas in times past, & many such are found at this day. They say do as we teach, but folow not our works. Of these spake Chryst, saying: when the Scribes and Pharisees sit in Moyses Chaire, do as they bidde, but not as they do. The damnation of these men is iust. For they know & teach the things that are to be done, and yet they do them not themselves, wheras it is a shame for the teacher to be takē tardie with the fault that he rebuketh in others. Therfore sayeth Barnard well. Shepherds must fatte their sheepe with their owne exāples, rather than with the examples of other men.

The fourth kind is of them that teach euill, but liue well, so as they be not subiect to open crimes. These bee hipocrites

Liuy,

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The second Sunday after Easter.

& doo most harme of al. For whereas men gaze at the outward appéarance of conuersation, they are easily drawen too embrace their doctrine also. Like as many of you in the papacie haue scene Monkes, that not only haue seemed holy to themselves but also haue sold their good works vnto others: so lie they in wait both for the soules of men and for their goods. Thus I haue spoken concerning the foure kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeth Chrystes church too the soul health of many, and that according to the doctrine and commaundement of our chæf shepherd Iesus Chyist.

¶ Of the second.

Now foloweth the second place concerning the wolf & the hireling. Of which y wolf teareth & destroyeth Chrystes shep, and the other leaueth the shep in dāger, & giueth them ouer into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepherd, vvhoo is not ovyner of the sheepe, seeth the vvolfe comming and forsaketh the sheepe & runneth his vway, & the vvolfe catcheth the sheepe and scattereth them. Here it becometh vs to know, who is that wolf of whom the Lord speaketh, & after what manner he entereth vpon the sheepe, & when the hireling is to bee thought to flee.

Who is then this wolf that the Lord speaketh of here? It is the diuel. For as soone as man was created, he set vpon him by and by, assailed him, and threwe him too the ground. So goeth he about hungry at this day, seeking who he may deuour, neither wil he cease as long as this world standeth.

By what meanes (I pray you) setteth he vpon Chrystes sheepe? He setteth not vpon them one way, but he hath foure wayes too set vpon them. For he is wont to rush in among Chrystes sheepe, either by sophistrie, or Tirannie, or wickednesse, or Hypocrisie.

He setteth vpon them with Sophistrie, either when he disguiseth vices with the titles of vertues, or when in stead of Gods truth he fopsteth in errors, to the intent he may destroy Chrystes

The second Sunday after Easter. 148

Chrystes seely sheepe. To call vpon Saints, & to erue euerlasting life by our woꝝks, are most greuous sinnes: and yet he defendeth them as good deeds: and so of many other things.

He inuadeth Chrystes sheepe by Tirannie, when he bringeth too passe that they bee destitute of food and other helps of this present lyfe, or else when he assaulteth them with open warre, too the intent he may either trouble the purenesse of the Gospell, or else quite abolish it.

He inuadeth Chrysts flocke wth wickednesse & stumblings blockes, when he draweth many vnto naughtinesse, where: through the holy ghost is shake of, & me agein brought in bondage vnto sathā. How many in these dayes are by this policy ouerthrowen, ther is no mā y^e seeth not. In what village reignes not enuie, backbiting, bibbing, whoꝝ hunting, & such of the horrible wickednesse: In as much as we see these thigs we haue an assured proof y^e sathā inuadeth chrystes sheepfold.

Also he inuadeth Chrystes sheepfold by hipocrisie, as oftē as he couereth most heinous offences with his outward pretence of holynesse: like as was wōt too bee in old time among the Monks, is yet still at this day among them that haue not yet laid away their Pharisaicall fashions.

We haue already by what ways the wolfe, (whiche is the Deuil) inuadeth Chrystes sheepfold. Now wil we speak of the fleeing of the hireling. For the hireling is he that is no owner of the sheepe, and therfore he runneth away when he seeth the wolfe make toward them.

But did not Chryst now & then flee? Did he not cōmand his disciples that when they wer persecuted in one city, they shuld flee into another? Did not Paul himself flee whē he was let down from the wal in a basket? Now in as much as it is certein y^e neither Chryst was a wolfe, nor the rest of y^e Apostles, it must nedes folow y^e this fleeing wherof y^e Lord speaketh heer, is not to be vnderstood of euery kind of fleeing. But it is to be known, y^e there is a fleeing of the body, & a fleeing of the minde. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the minde? It

L.iiij.

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The third Sunday after Easter.

is when one flath from doing his duetie. And this fleeing is of foure sortes, according to the wolues foure maners of inuading Chrylles sheepsfold. For what minister of the word so euer for any cause forbearth to set himself against Sophistrie, tirannie, wickednesse and hipocrisie: the same is a hireling, and not a true shepherd. For the good shepherd first setteth himselfe against Sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this inuasion of the wolf is afraid, & dares not defend y true doctrine, least he shuld lose some of his earthly comodities. Wherefore either he winketh at y false doctrine, or at leastwise he repproueth it not as he ought to doe: and in so doing he is said to flee, not in bodie but in mind, because he forsloweth his ductie. Secondly the good shepherd will set himselfe ageinst tiranny. Howbeit because there be two kinds of shepherds, the one Ciuil, the other Ecclesiasticall, as the Ciuil shepherd must set himselfe ageinst Tirannie of wolues by the sword: so the Ecclesiasticall shepherd must set himselfe ageinst it by prayer. He that doth not this, is a hireling & not a shepherd. Thirdly y good shepherd shal set himselfe ageinst wickednesse by rebuking & excommunication them that giue offence to the church with their misbehauio: like as John rebuked Herod, Chyist the pharisees, & all the Prophets did set theselues ageinst the vices of their times. The deuill hath egged a faithfull persō to aduoutry, to incest, to conetousnesse, to vnlawfull lusts, or to bibbing. In this case the good shepherd stands not in feare of me, but of God: and rebuketh mens vices according to his ductie. Contrariwise the hireling being careful of his own ease, dareth not open his mouth. If he rebuke, hee doth it in general termes, but he dareth not charge y offenders to their face, as did y Prophets & other true shepherds. But some such hireling might obiect: behold I am here; I fled not. Augustin answereth him: because y hast hild thy peace, thou hast fled: and thou hilst thy peace because thou art afraid. Fourthly the good shepherd setteth himselfe ageinst hipocrisy, when

The second Sunday after Easter. 149

When he plucketh of the visor of outward hypocrites, and bewrayeth how foule the face of Sinne is. But the hireling runneth away from this wolfe, and dareth not displease any man, least men should hate him.

Now remaineth a question to be discussed, whether bodily fleeing be lawful at all times or no? Whereunto I answer. Any shepherd that gaddeth from place to place, either to encrease his living, or for weynesse, or for the unkynde dealing of men, is surely an hireling and no shepherd. Notwithstanding, if tyrants persecute a man, or lay wayte for his life, it is lawfull for a godly shepherde to flee the handes of the Tyrant, that afterwarde (if it may be) returning againe, he may do more good by his life, than he could haue done by his death. How be it in this case Godlynesse muste be their rule.

Of the third.

The third place is of Chrystes sheepe, and of their mark, and that there is but one sheepfold and one shepherd. The sheepe of Chryst are all they that heere Chryst, and like sheepe do folowe him in true simplicitie, innocencie, meekenesse, and obedience. Neither are there any other marks to know Chrystes sheepe by, than deuotion toward God, charitie towards our neighbour, purenesse of conuersation, and a certeyne holy carefulnesse and forwardnesse in our vocation. And where as he sayeth he hath other sheepe, that muste be brought in to the same fold, he meeneth that there is one holy catholike Church of the Jewes and Gentyles together. And therewithal he expreth the maner how the sheepe shal be brought together when he sayeth: And they shall heere my voyce. The preaching of the gospell therfore, and the beleueing of the Gospell when it is preached, causeth vs to be gathered into Chrystes sheepfold. They that vpon this place do gather, that befoze Downefday there shall be so greete agreement in true Religion, that there shall be no heresies nor schismes; are farre wyde. For all the foresayings of the

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The third Sunday after Easter.

prophets teach the contrary. And Chryste, when he sayde: Thinke yee that when the sonne of man cometh, hee shall fynde faith vppon the earth? ment it shoulde come to passe through persecution, that the most part should fall from the sayth. And the nēer that the day of the Lord approacheth, so much the sēcer is the diuell, to trouble the litle flocke of Chryst with his sophistrie, tyrannie, wickednesse, and hypocrisie. Wherefore let vs praye to Chryste the Shepherd of our soules, that he will defende vs in so great perils, to the glorie of his name. To whom with the father and the holy ghost, bee honour praise and glorie for euer. Amen.

The third Sunday after Easter.

The Gospell. John. xij.

IESVS sayde vnto his Disciples: After a while ye shal not see me: and agayn after a while ye shall see mee, for I goe to the father. Then sayd some of his disciples betwene themselues: what is this that hee sayeth vnto vs? after a while yee shall not see mee, and agayne after a while ye shall see me, and that I go to the father? They sayd therefore: what is this that he sayth: after a while? wee cannot tell what he sayth. Iesus perceiued that they would aske him, and sayd vnto them: ye enquire of this betwene your selues, because I sayd: after a while ye shall not see mee, and ageyne, after a while ye shall see mee. Verely, verely, I say vnto you ye shall weepe and lament, but contrarywise, the world shall reioyce. Yee shall sorow, but your sorow shall bee turned to ioy. A woman when she trauaileth hath sorow, because hir houre is come. But as sone as shee is deliuered of the chylde, she remembreth no more the anguish, for ioye that a man is borne into the world. And yee now therefore haue sorow: but I

The second Sunday after Easter. 150

but I will see you ageyne, and youre hartes shall reioyce, and your ioy shal no man take from you.

The exposition of the text.



This gospel is part of that sermon that Christ made to his disciples at his Supper, the day before he suffered, in which sermon he taught them many things. For he made mention of his owne office, death, torments, resurrection, and glorification. Moreover, he reasoned concerning the Church what it is, and what should be the state of it in this world: as that it should haue aduersaries which should assault it, and that it should at length by faith overcome all his troubles: and vnto this parte pertaineth also this present Gospel. For he comforteth his Disciples, whome he perceyuethe to be sadde for his foretelling them of his Crosse. And sheweth them before, that he would visit them ageinc, as soon as he were risen from death. And he addeth a very goodly similitude of a woman traueilling of chylde, with whom the church shall tast the like fortune. For like as the sorrowful great belied woman, taketh exceeding great comfort of the birth of her chylde: Euen so the Church hauing wrestled out of the miseries of this present life, shall in the end enioy full glory with Christ, so she continue stedfast in his faith vnto the end. The places are thre.

- 1 Christ's forewarning concerning his owne death and Resurrection.
- 2 The weaknesse of the apostles: and so consequently of all mortall men,
- 3 The Crosse of the Church in this world, and the glorious and ioyfull deliuerance of the same.

Of the firste.

Concerning the death and resurrection of Christ, I will speake somewhat breely, because we haue herd all thinges alate more plenteously. After a while yee shall not
see mee

The third Sunday after Easter.

see mee, and ageine, after a vvhile yee shall see mee: for I goe too the father: Here doth Chryst somewhat darkly foreshew them his death and resurrection: But his meaning is this. After a vvhile (sayth he) yee shall not see mee, that is too say, I shall lye dead a thre days in my graue, so that you shall not see mee. And againe after a vvhile yee shall see mee, that is too say, I shall be raised ageine from death, and you shall see mee fortie days befoze I ascende visibly into heauen, and be taken away out of your sight by a cloude. And this is it that he sayeth bicause I go to the Father, that is too say, after my death, I shall passe from persecution to the glozie of heauen. What is he not present with his church after his ascension: Yes, he is present according too his promise, euen vnto the end of the worlde. Howbeit not after a bodyly maner, but after a diuine and spiritual maner. For Gods word and the holy Ghost are the glasse, wherein Chryst will be holden: and this beholding is sufficient, wherewith wee must be contented, vntill he himselfe come to iudgement: for after ward wee shall enjoy the sight of him for euermore.

But why did he put his Disciples in minde of his death and resurrection? Surely there be many causes, of which the chiefe is this, which he alleageth in these words. I haue told you of these things before hand, that vvhien they bee come to passe, you may belecue. For mens minds are gretly strengthened, when they see things fall out according too that whiche was tolde them befoze. Neither dyd any thing more raise the Apostles, than that they saw all things aunswerable too Chrystes foreshayings: wherby they might bothe vnderstand his Godhead, and thoroughly perceiue his office. Moreover the Lordes will was, by the often foreshayings too provide for the infirmite of his disciples. For this is the poynt of a saythfull maister, to haue a consideration of their capacitie whome he taketh vppon him to teache, and too remedie theyr rawnesse by often beating the selfe same things into their heads. Besides this also, he therfoze foresheweth his death
and

The third Sunday after Easter. 151

and resurrection, to the intent his disciples shoulde knowe that he knew befoze of his owne death and resurrection, and that he willingly obeyed the father, euen vnto death, to the intent he might deliuer vs fro death. This sermon of Chrystes, is to bee applyed vnto vs also: for not muche vnlke happeneth vnto vs. He seemeth to bee a while from vs, when he leaueth vs comfortlesse wrestling vnder the crosse. And afterwarde ageyne hee is scene of vs, when hee comforteth vs by the Gospell, and manifesteth the presence of his spirite in our prayers.

Of the second.

THe rawnesse of Chrystes disciples in matters of saluation is described in these words. What is it (say they) that he sayth, After a while yee shall not see mee, and ageyne after a while yee shall see mee, and that I go to the father, vve knowe not vwhat he speaketh. It is a greater wonder, that they being so often warned of the Lordes death and Resurrection, not only by types, figures and riddles: but also by expresse words, coulde neuer the more vnderstande him. What is the cause heerof? Surely, there are two causes. One is, for that an opinion once conceiued in the mynde, is not easily pulled out, specially if it haue taken deepe roote. The Iewes, yea and the Lords Disciples themselves dreamed that Chrysts gouernement should haue bin ciuill, so as Chryste himselfe being made cheefe Emperoz, should subdue the whole world and reign ouer it, and that his disciples should haue bin next about him: whiche thing the mother of Zebedies children declared sufficiently, when she made request that the one of hir sonnes might sit at Chrystes right hande, and the other at his left. An other cause, is the dimneste that is in all mankynd, wherby it cometh to passe, that no man is able to perceiue the things that pertain to God, vnlke he haue the holy Ghost to bee his teacher. Herby we may lerne, first to bewaile this our blindnesse. Secondly to heere Gods words

The third Sunday after Easter.

word more often, wherby we may bee deliuered from this dimnesse of ignorance: and thirdly to craue of God that he him selfe will teache vs according to that place of the .xxv. Psalme: Leade me forth in thy truth, and teach mee, because thou art the God of my saluation. God and rightfull is the Lord, therfore shall he teach sinners in the way. But wee must take heede that when the Lord teacheth, we shut not the eares of our hert against his voyce, lyke as all they doo that heere Gods worde without frute. As for those that so stop their eares against Gods voyce, they may at length deserue to be left by in their blindnesse and ignorance for euer. God preserve vs that we incurre not this penaltie of vnthankfulness, wherewith wee see many to be horribly punished. For there are many to bee found, that if a man aske them after the hearing of a Sermon what they haue brought away, haue not a word to aunswer. But if yee question with them of talke had at a feast, or in game, they can reherse you euery thing, so as they will not misse ye a word. What is the reason? In some folke, the cause of it is mannes naturall dulnesse in matters of Saluation. In other some, the cause of it is the punishment of sinne also: that hearing, they heere not, and vnderstanding they vnderstande not. Wherfore right dære beloued, let vs fall to amendement of lyfe, let vs call vpon God for help, and when wee feele in our selues a wearinnesse of hearing and learning the word of God. Let vs by and by think that the diuel layeth a snare for vs, and let vs forthwith flee vnto Prayer, beseeching God that he will both teach vs, and also by his spirit make roome for his word in vs.

¶ Of the third.

Verely verely I say vnto you, that you shall moorne and weepe, but the world shall reioyce. And you shall be sadde, but your sadnesse shall bee turned intoo ioy, He repeteth the same thing that he had spoken a litle before, concerning his death,

The third Sunday after Easter. 152

death and Resurrection. For by three signes which were set forth, he gaue an inklyng what should come after, although somewhat darkly. By the morning of his Disciples, is signified the death and buriall of Chryste. By the gladnesse of the world is signified the triumph of the Iewes kylling Chryst. For when they had put him to death, they thought themselves and their common weale too bee out of all hazard. And when he addeth, Your sorow shall be turned into ioy. He signifieth that he will rise ageyne from death, wherby his disciples shall conceiue ioy. This selfe same tying declareth he by the similitude of the woman trauayling with chylde, who as long as she is in hir laboꝝ feeleth greuous thowes: but as soone as she seeth the child borne, she taketh so great ioye, that she utterly forgetteth the paine that she felt a little before. After the same maner the disciples of the Lord felt gret sorow of mynde, when the Lord was dead and buried: but anon after, when the Lord was raised ageyne from death, for ioy they forgate the sorow past. And this is it that he sayth: And I will see you agein, and your hart shall reioyce, because you shall see mee raised from death, and no man shall take your ioye from you: that is to saye, I shall die no more, that ye should be cast into heauinesse for my death: but I shall liue for euer, & so instruct you by my spirit concerning the knowledge of God, that you shall haue no more need to aske mee any more questions. Thus haue we playnly scene the meaning of the Text. And nows are all these things too bee applyed to the church of all times, whiche in this world shall bee vnder the crosse, whyle the vngodly reioyce: Whiche it at length when Chryst appæreth, it shall obteyne full & perfect ioy, wherof shall be none end. For these threedays wherin our Lord suffered and rose ageyn, are an image of the crosse of the church, and of the ioy of the world, that is to say, of the vngodly persecuting Chryste, and killing him in his members: & of the glorious deliuerance of the church, which shall at that time be full, when our Lord shall come in the clouds with
glory

The third Sunday after Easter.

glorie and great power, and shall take vp those that bee his, into euerlasting ioy, and deliuer the vngodly to the diuell, to bee tormented with eternall paines.

8 For as muche then as this place admonisheth vs of the Crosse of the Church, and of the glorious deliuerance of the same, I will first shew what the Crosse is, and how diuers: next what are the causes of the Crosse: Then the difference betwene the crosse of the Godly, and the punishments of the vngodly: Also with what minde the Godly may beare the crosse: and lastly from whence comfort is to be sought vnder the Crosse.

What is the Crosse? It is any affliction whereunto the members of Christs Church are subiect in this world, whereof there seme to be foure differences. For the crosse of a godly person, is first either a græfe of mynde and affliction of body, and that for sundry causes: as for the receiuing of some losse, for the sorrowfull mischaunce of some frend, for thirst, nakednesse, imprisonment, or torture, as holy Iacob had exceeding græfe of mynde for the losse of his sonne Ioseph: Ioseph suffred affliction of body in his prison: Lazarus felt hunger and the payne of his byles at the richmans gate: and many are exercised at this day with sundry troubles and græfes both of mind and body.

2 Or it is a most sharpe fight betwene the fleshe and spirit in the Godly. For the fleshe lusteth alwayes ageynst the spirit, and now and then getteth the vpper hand, seeming to giue the spirit an vtter ouerthrowe: as wee see in Dauid, who being overcome with the concupiscences of the fleshe, fell into the most heynous offences of murder and adoultorie, and had perished for euer, had he not bin called back to repentance, and the flesh subdued again vnder obedience of the spirit. Whereupon Dauid cryeth out, who shall deliuer mee from the body of this death? The grace of God, through Iesus Christ.

3 Or it is a hardnesse and distresse of vocation in householde

The. iij. Sunday after Easter. 153

hold state, ciuil state, or ecclesiastical state, that is to say, of priuate publick, & ecclesiastical state. How great a crosse euē the godly husbands and wiues feele, in bringing vp their children, and in seeking needefull things whereby to liue, they know that haue had the triall of it. Such as beare office, as Kings, noble men, counsellors, and presidents, are not free from the crosse: at least wise if they be godly. So also godly bishops, parish prestes, and the other ministers of the churches, do oftentimes feele a crosse, by reason of the difficultie of their office.

4 *W*elke the crosse is a punishment for some certeyn fault. Like as there be many causes of the troubles of the church, of which causes I will now intreate.

*W*hat then are the causes of the crosse of the Church? Certain causes of the crosse are within vs, and certain without vs. Within vs are three causes of the crosse: whereof the first is sinne inhabiting in vs, that is to say originall sinne. If this sinne were not bydded, it woulde bring forth damnable frutes. The second is, Concupiscence shooting out of the same, as a flame out of fire: which flame vnlesse it were quenched with the water of the Crosse, woulde kindle the fire of hell. The thirde cause is, that there be in vs daylye backslidyngs which originall sinne procureth by his concupiscences. Seuen tymes in a day (sayth Salomon) doth the righteous man fall, and riseth againe. These dayly fallings doth the crosse stay that is layd vpon vs by God to the intent we should not be damned with the world in our sinnes.

Besides these, there are also causes of the crosse withoute vs, but of an other nature. For God of his fatherly goodnesse visiteth vs with his rod. For whomsoever he receiueth, him he chastiseth, with none other affection than the good father. Agein, the diuel lies in wayt for the church, as we see in Job, but God appointeth him boundes, beyond which he is not able to raunge. Moreouer the limmes of the diuell, that is to say, tyrants and euill men in this world, which trouble the

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The. iij. Sunday after Easter.

Church in this life. Also there bee other causes of the crosse, which I will let passe, and speake of the difference betwene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betwene the Crosse of the godly and the punishment of the vngodly, sith wee see as wel the godly as vngodly stricken with græuous miseries in this world: surely there bee many differences.

The first difference is taken of the efficient causes. For as the affliction of the godly proceedeth of the fatherly loue of the heuenly father towards his children: so the punishments of the wicked proceede of the wrath & sore displeasure of the iust iudge God, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the final causes, for the godly are exercised with the crosse to theyr good: but the vngodly are stricken with punishments to their vndwining, vnlesse they amende.

The thyrdd difference is taken of the effects. For the godly doe blisse God, and call vpon him in their crosse, as Job dyd. But the vngodly freat at God, and are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distressed. The godly vnder the crosse doe hope: the vngodly doe despaire.

The fourth difference is taken of the tyme. The godly are afflicted for a shorthe tyme, that afterward they may bee glorified with Chryst their head: but the vngodly are wrapped in mischæse for euer. Whose presente affliction is as it were a handsell of their endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of the vngodly shall neuer bee quenched. For heer they are tormented with an euill conscience, and in the world to come they shal bee overwhelmed with Gods euerlasting wrath, and suffer punishment that neuer shall haue ende. So haue wee the differences of the crosses of the godly, and the punishments of the vngodly.

The.iiij.Sunday after Easter. 154

ungodly. Howe will I adde a fewe things concernyng the comfort, wherewith the godly must raise vp themselves vnder the crosse.

From whence then is comforte to be sought? First the godly that is pressed vnder the crosse, shall consider two things in his affliction: namely iudgement, and mercie. Iudgement, that he is punished for his sinnes. Therefore sayeth Chryste: Sinne not, least some worse thing happen vnto thee. And mercie, that he is punished to the intent he should turne and repent, according to this text. 1. Cor. 11. When we are iudged of the Lorde, we are chastized, that we be not damned with this woyle. Therefore when the saythfull is exercised with the crosse, let him seeke comfort at the fathersly mercie of God.

Secondly, the godly in his crosse, shall take comfort by examples, wherof many are recited in the. xj. to the Hebrues. And Paule doth oftentimes lay before vs the example of Chryst, to which it becometh vs to become conformable vnder the Crosse, that we may be glorified with him in tyme to come. For the godly suffereth with Chryst, as it were a member of his. For like as Chryst suffered, first that he might obey the Father, and secondly, that he might vanquish and condemn our sinne: so muste we also obey God vnder the crosse, bothe to vanquish and to condemn our own sinne: not by making satisfaction for it as he dyd, but by mortifying it.

Thirde, the godly shall fetch comfort at the endes of the crosse. For the godly is not chastized with the crosse, to the end he should perish: but to the ende he may be holden in, and as it were reyned with a certain bydle from falling away from God.

Fourthly, the godly shall comfort himself with the presence of God: for thus saith God: I am with thee in tribulation. For if God desended vs not with his presence in our crosse, our harts
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The.iiij.Sunday after Easter.

would utterly faile, and we should renounce our profession.

Fiftly the godly shal take comfort at the promys of deliuerance, allwagement of pains, and of Gods helpe. Our fathers cryed vnto the (sayth the Psalmie) and thou herdest them.

Sixtly, the godly shall seeke comforte by comparing the present affliction with the glozie to come. The one lasteth but a moment, the other is eternal. Let this suffice concerning the crosse of the godly. God graunt vs grace to glorifie him with true patience vnder the Crosse, through our Lord Iesus Chryst, to whom be honour and glozie world wythout ende. Amen.

The.iiij.Sunday after Easter.

The Gospel. John.xvj.

Iesus sayd vntoo his disciples: Nowe I go my way too him that sent mee, and none of you asketh mee whither I go. But bicause I haue sayd suche things vnto you, your harts are ful of sorow. Neuertheles, I tel you the truth, it is expediēt for you that I go away. For if I go not away, that cōforter wil not com vnto you. But if I depart, I wil send him vntoo you. And when he is come, he wil rebuke the world of sin, and of ryghtuousnesse, and of iudgement. Of sinne, bicause they beleue not on mee. Of ryghtuousnesse, bicause I go too my father, and yee shall see mee no more. Of iudgement, bicause the prince of this worlde is iudged already. I haue yet many things too say vntoo you, but ye can not beare the away now: howbeit when he is come (which is the spirit of truth) he wil lead you intoo all truth. He shall not speake of him self, but what so euer hee shall heare, that shall he speake: and he wil shewe you things too come. He shal glorifie mee for he shal receiue of myne, and shal shew vntoo you. All things that the father hath, are myne: therefore sayd I vntoo you, that he shall take of myne, and shewe vnto you.

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The exposition of the text.



His gospel is a pæce of that sermon that Chyrist made after Supper, the night befoze he suffred, wherein (as I tolde you this day seuennight) he warned his Disciples afozehande of his Passi- on, Death, and Resurrection: and disputed of the persecution and comfort of the Church, and the state of his kingdome, of what sorte it shoulde bee vnto the ende of the world: and that to this end, that his Disciples should be confirmed in the faith, and not renounce their profession, for the crosse and stumbling blockes therupon risen among many. This also was the cause of this Sermon that I haue rehearsed: the effect wherof is, that Chyrist promisseth to his church an aduocate, teacher, and gouerner, the holy Ghost. Wherby is shewed the difference betwæne the administration of the ciuill gouernement, and the kingdome of Chyrist. For that hath nêde of outwarde sinues, as lawes, decrees of magistrates, open punishmentes. &c. But this is gouerned by the word, by the spirite, by fatherly discipline, and by sacraments. The places are thre. *mo*

- 1 The profite and nêdefulnesse of Chyrist's departure to the Father, wherein the kingdome of Chyriste is described.
- 2 What the holy Ghost doth in the world.
- 3 Of the saying: I haue many things to say vnto you, but you are not able to beare them alway at this time.

Of the first.

I Go too him that sente mee, and none of you asketh mee whither goest thou? that is to say: Nowe is my death at hande, and my victorie ouer death, which when I haue obteyned, I will ascende to my father. That the Lorde speaketh so darklye, hee doth it to this purpose, to stirre vp his Disciples to make moze diligent enquirie of his Death and

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The .iiij. Sunday after Easter.

and resurrection. But they for all that thought nothing lesse than that he whom they had acknowledged too bee the Messias, should bee deliuered too so repprochful a death: so blinde is reason in matters perteyning to God. It creepeth heer vpon ground, it can not deeme aright of heauenly things, and of Chrysts kingdome.

Bicause (sayth he) I haue tolde you these things, your hartes are filled vvith sorow, that is too say, bicause yee haue herd me make mention of my death & crucifyng, yee are stricken vvith sorrow. For yee vnderstand not what good my death and Resurrection shall bring you. But I tell you truth: it is expedient for you that I go, as if he had saide: Yee shal not thinke of my death, as of the death of an other man: but know yee this, that my death, my resurrection, and my going too the father, shall bring singuler profite vnto you. The profite in effect is this. Like as Chryste was bozne, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put too death, and raised agein from death for our saluation, conditionally, that wee leane vpon him by stedfast faith. Wherevpon is that saying the .x. too the Romans. If thou beleue in thy hart that God hath rayled vpon Iesus Chryste from death, thou shalt bee safe. This profite of Chrysts going away, his disciples vnderstode not: but onely dreamed of a wooldy kingdome, wherein Chryst as the highest Monarche shoulde holde the souerayntie.

For if I go not away, that comforter shall not come vnto you, as if he had saide, I shall suffer for your sakes, I shall rise agein for your sakes, I shall go too the father for your sakes: that from thence I may sende you a sanctifier, a comforter, and an aduocate. In these words he giueth vs too vnderstande two things: the one is, that the Church shall haue enemies in this woold, and that it shal be exercised vvith the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whom he shall giue vnto it. For thus he sayth: And vvhe I am gone

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The .iiij. Sunday after Easter. 156

I wil send him vntoo you. All these things tend to this purpose, that when the Disciples shoulde see Chryste betrayed by Judas, caught to be punished, and condemned to most shameful death, they should by some meanes take hart to them, vpon trust of these promises of Chryste. From hence also let vs seek comforte, as often as we be afflicted in the kingdome of the worlde, and let vs thinke vpon the difference betwene Chrystes kingdome and the kingdome of the worlde. In that, is the holy Ghost an aduocate and comforter, whome the Father shall giue to them that aske, according to Chrystes promise: and hee shall giue the holy Ghost to them that aske: but in this there is affliction and miserie.

I Of the second.

In the seconde parte, the terte telleth what the holy Ghost shall doe in the worlde. VWhen he cometh (sayth hee) he shall reprove the vvorlde of sinne, of rightuoufnesse, and of iudgement. Of sinne, bycause they haue not beleued in me: of rightuoufnesse, bycause I go to my Father, and now yee shall not see mee: and of iudgement, bycause the Prince of this vvorlde is iudged already. These wordes of Chryste are to be referred vnto two times, namely vnto that time that followed immediately after the Lordes Ascension, and to the reste of the whole time vnto the end of the worlde: First therefore wil I shew how these wordes are to be vnderstode in respecte of the time that followed immediately after the Ascension of the Lord, when the holy Ghost was giuen visibly to the Apostles vpon Whitson Sunday. First he sayth: the holy Ghost shall reprove the vvorlde of sinne, that is to say, The holy ghost shall manifestly conuince that to be sinne, whiche the worlde thinketh to be no sinne. For the worlde (that is to say, mine enemies of whome I am reiecte, despised and nayled to the crosse) being conuicted by the manifeste witnesse of the holy Ghost and their owne conscience, shall confesse it selfe to haue done amisse, and also to haue synned very greuously in

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The iiij. Sunday after Easter.

ly in that it hath not beleued on mee, whiche thing hertofoze it took to be no sinne at all. Now true this is, they beare witness, whome Peter repproueth of murther in the seconde of the Actes. For they being conuicted of their sinne, say: Men and brethren what shal we doe? Thus are these men compelled to confesse their murther: and to acknowledge them selues to haue sinned greuously, in killing him on whome they ought rather to haue beleued.

Secondly hee shall repproue the worlde of rightuousnesse, that is to saye, the Holy Ghoste shall clærely conuince, that that is rightuousnesse whiche the worlde thinketh to be no rightuousnesse. For the holy Ghoste shall proue openly before the worlde, that Chryste was rightuous in deede, whiche thing the proude Pharisees and the worlde thought not, but Chryste confirmed his rightuousnesse by his deede. That it is so, it appereth by the reason added: For (sayeth he) I go vnto my Father and you shall see mee no more: that is to saye, When the worlde shall see openly in the Church that I haue headed the holpe Ghoste into you, it shall be compelled to confesse that I was rightuous in very deede, and not an vngodly & blasphemous person, in that I sayd, I was the sonne of GOD, for the holy Ghoste shall beare witness of mine innocencie.

Furthermore, the holy Ghoste shall repproue the worlde of iudgemente, that is to saye, the holy Ghoste shall clærely conuince, that that iudgement is already giuen, whiche the worlde thinketh not: for hee shall beare witness that the Prince of this worlde is iudged. What is that? The worlde whiche called me Chryste in mockage, and did bid me come downe from the Crosse, shal be conuincd by the holy Ghoste (whome I shall poure out vpon you on Whitsunday) that it hath iudged amisse. For the holy Ghost shal bring to passe, that they shall in very deed vnderstand and knowe, how that I hauing vanquished the Deuil by my resurrection, doe beare the whole swaye in the worlde, when no man shall be able

The iiii. sunday after Easter. 157

to withstande you. This is the meaning of these wordes, if we referre them vnto the working of the holy Ghoste vpon Whitson Sunday, whiche thing we must needs doe. And yet they belong not so precisely to that time, but that they bothe may and must also be referred to the whole time following, euen vnto the ende of the worlde, according as I will shew by and by.

First therefore, the holy Ghoste shall reprove the worlde of sinne, that is to say, shall shewe it to be guiltie of sinne. Of what sinne? For that (sayth hee) they beleued not in mee. And are there none other sinnes that the holy Ghost shall reprove than vnbelaefe, or not to beleue on Chryste? Yes surely there are infinite and horrible sinnes against the firste and seconde table. Why then did hee put this alone? Because as long as this remaineth, the rest also are reteyned with it: and when this goeth away, the reste are released. Therefore like as all other sinnes are where vnbelaefe is: so where as is sayth in Chryste, all sinnes are forgiven. For everlastig life is promised to him that beleueth, which should not be done vnlesse the sinnes were forgiven.

Here then we see how needeful a thing it is to beleue in Chryste. But what is to beleue in Chryste? It is to perswade a mannes selfe that Chryste is the highe Prieste and King, who by his death hath made satisfaction for sinne, and by his glorious resurrection hath brought rightuousnesse, or that by his blood, he who is bothe GOD and man, hath purchased a Church vnto him selfe. Actes. 20. This sayth is not the worke of man, but of God. It springeth not of reason, but of Gods word. Moreover the word of GOD is of two sortes: Law and Gospel. The law pulleth away trust in our selues and the Gospel worketh trust in Chryst. For the law setteth before vs the rightful wil of GOD: namely that we should kepe the Law, or otherwise to be damned by the wil of God. The gospel setteth before vs the gracious wil of God, which is, that God forgiving our sinnes, will receiue vs into his fa-

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The.iiij.sunday after Easter.

uour for Chrystes sake. Therfore like as by the law we come to the knowledge of our owne weaknesse, and by this to the knowledge of Gods rightful wil and iudgement, and so consequently to despaire: so by the vnderstanding of the Gospel, we come vnto the knowledge of Gods mercy for Chrystes sake, who was giuen to be made a Sacrifice, that he might take away the sinnes of al that beleue in him. By this knowledge, thzough the working of the holy Ghoste, is conceived faith, whereby all sinnes are abolished, and Chrystes righteousness offered vnto vs, that we be no more condemned as sinners, but appere in Gods sight righteous & as his sonnes: to whom eternall life is promised for an inheritaunce, according to this Scripture, he that beleueth in the sonne hath euerlasting life: but he that beleueth not on the Sonne shall not see life, but the wrath of God abideth vpon him. Why so? Because he abideth in his sinne, for the whiche he is bound vnto euerlasting paine, according to that saying, he that beleueth not in the sonne, the wrath of God abideth vpon him. By the name of wrath is signified curse & paine, ioyned with damnation. Whereby it appeareth how needful faith is, & what it bringeth to passe.

Then foloweth. And he shall reprove the worlde of righteousness, because I go to the Father, and you shall see mee no more. That is, the holy Ghost shall reprove the worlde, for not folowing true righteousness, wherthzough we might stand before God. And this true righteousness is the righteousness of Chryste, namely that he going to the father is there an high Priest and intercessour for the beleuers: for Chrysts suffering and intercession to the Father is the righteousness of the beleuers. But because the faithlesse worlde beleueth not this, it is reprovved of the holy Ghoste. For he effectually convinceth, that righteousness cannot happen to men by any meanes else, than by the imputation of Chrystes righteousness, which falleth to their lot that beleue on him. These are strange and wonderful things to them that vnderstande not

The.iiij. sunday after Easter. 158

not the righteousnesse of Faith, but dreame themselves too
bee righteous eyther for the outwarde obedience of the law,
or for mennes traditions, as the Pharisees in olde time, and
our Papistes doo in these dayes. These perceyue not that all
the works of the worlde are farre more imperfect, than that
they can overcome the power of the Deuill and Death. But
how is it proued that Chrysts obedience is our righteous-
nesse? It is proued by most grounded testimonies of the scrip-
ture. Paule Rom. 5. Like as by the disobedience of one man,
(namely of Adam) many became sinners: So by the obedi-
ence of one (namely of Chryst) many shall bee made righte-
ous. Wee haue this righteousnesse of Chryste imputed vnto
vs, when wee beleue on him, according to that text too
the Romanes. With the hart wee beleue vnto righteous-
nesse. Also: Abraham beleued God, and it was imputed too
him for righteousnesse. Paule Rom. 3. Wee suppose that a
man is made righteous by Faith, without the doedes of the
law. The selfe same thing meeneth Chryst in this place, whe-
he sayth: The holy Ghost shall reprove the vworld of righte-
ousnesse, because I go too the father. That is, the holy Ghost
shall not only proue me too haue bin righteous, but also shall
manifestly shew that I am the righteousnesse of them that
beleue in mee.

It foloweth further. And the holy ghost shall reprove the
vworld of iudgement, because the prince of this vworld is iud-
ged. That is, the holy ghost shall (mauger the worlde) proue
me too bee that seede that was promised too tread downe the
Serpentes head, that is too say, that should iudge the Prince
of this worlde, with whom also are all his members iudged
and condemned. For if the head bee condemned, what can the
members do? Wherefore let the Deuill rage ageynst the
godly as much as he listeth: yet is he able too do nothing.
He shall lye in wayte truely: but he shall not ouerthrowe
vs, as long as wee keepe our faythe strong and stable.

For

The.iiij sunday after Easter

For thus sayth John. This is the victorie that ouercommeth the worlde, euen your faith. By the worlde is ment Sathan himself with al his band of Tyrants, Sophisters, Hipocrits and meritmongers. For Chyist by his spirit confoundeth the iudgement of Sathan, who by his gard condemneth the gospel. For he shal not stoppe the course of the Gospel, although he oftentimes attempt it with rivers of blud, from the beginning of the worlde vnto this day, and specially after Chyists Resurrection.

We haue in what sort the holy Ghost shall reprove the worlde. Now let vs shortly see what he doth in the Churche. First he is present effectually in the word & the sacraments. For wheresoeuer the worde of God is preached purely, and the Sacraments ministred according to Chyists institution, there is he present, and will worke effectually in the hearers of the word, and in the partakers of the Sacramentes. But as for them that either heer the word slightly, or vse the Sacraments without reuerence, they set themselues ageinst the holy Ghost, and despise the ministration of the word and Sacraments, to their owne harme and damnation.

Ageine (as this Texte teacheth) the holy Ghoste is present in the Churche, as a comforter, aduocate, and teacher of the truth. For we in the worlde are pressed with many inconueniences, ageinst which we haue neede of a comforter: least being discouraged with aduersities, we should renounce our profession. Our aduersarie the Diuel accuseth vs dayly, as he accused Job. Heer could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our sinnes, so we fal too repētance. Besides this, wee are infected with muche and deepe ignozance, so as we are not able to vnderstand gods matters. Wherefore wee haue neede of the holy ghost to teach vs, who wil lead vs into all trueth, according to Chyists promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost cometh after two sorts: visibly and invisibly.

*and will
teach you
all truth*

uisibly. He came visibly, into the Apostles bypon Whitson Sunday, as wee shal heere when the time commeth. He com-
meth inuisibly into mennes harts, when the Gospel is prea-
ched, and he sealeth by the truth of the Gospel in the harts of
heerers. Christ speaketh of both the comings of the holy ghost.
For that which went befoze in the Apostles visibly, the same
foloweth inuisibly whersoever the Gospel is taught purely.

But to what end tendeth the Doctrine of the holy Ghost?
Heshal not speake of himself, but whatsoeuer he heereth, that
shal he speake. That is, the holy ghost shal teach you the same
doctrine that I haue taught you, and shal tel you whatsoeuer
shall come to passe. That is, he shall reuele vnto you what
maner of kingdome my kingdome shall be, bothe in this life
and after the general resurrection. And he shall glorify mee,
bicause he shall take of myne, and shew vnto you. That is,
the holy ghost shall by his record and effectuall working, sta-
blish the glozy which the father hath giuen mee: so as y gates
of hell shall not be able to preuaile a whit ageinst my king-
dome: for they can neuer darken my glozy.

¶ Of the third.

NOW remaineth to speake of this saying: I haue yet ma-
ny things to say vnto you, but you cannot beare them
away as now. This place do the Papists abuse, as though the
Apostles had not deliuered a full doctrine to the Church. And
this they byhold, to the end they may stablish their Passes,
prayings to Saints, Rosaries, Pardons, holy water, and o-
ther deceipts of Antichrist. But Christ speaketh according to
the capacitie of his disciples, and of the weaknesse that was
in them befoze his death, & of the gift that they should receiue
after his resurrection, bypon Whitson Sunday. As if he had
said, I would speake many things to vnto you concerning my
kingdome and other mysteries: but as yet ye are not fully &
thoroughly taught by the holy ghost, whom I will giue you in
his time, who shall lead you into all truth, that is to say, in-
to

The.iiij.Sunday after Easter.

to full knowledge of my kingdome. This full truthe did the Apostles obtaine vppon the very day of Pentecost or Whitson Sunday, which after ward they did put in wytyng. We must seeke the same truthe, and holde our selues contented therewith, if we mynd to be the scholers of the hoily ghost, to whome with God the father and the euerlasting Sonne, be praise and glozy for euer and euer. Amen.

The.v.Sunday after Easter.

The Gospel. John.xvj.



Verely, verely, I say vntoo you: vwhat so euer ye aske the father in my name, he vwill giue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receiue, that your ioy may bee full. These things haue I spoken vntoo you by prouerbes. The time vwill come, vwhen I shall no more speake vntoo you by prouerbes: but I shall shew you plainly from my father. At that daye shall yee aske in my name: And I say not vntoo you that I wil speake vntoo my father for you: For the father himselfe loueth you, bicause yee haue loued mee, and haue beleued that I came out from God. I vvent out from the father, and came intoo the vworld. Againe, I leaue the vworld, and go too the father. His Disciples sayd vntoo him: Loe, novv thou talkest plainly, and speakest no prouerbe. Novve are vve sure that thou knowest al things, and needest not that any man should aske thee any question: Therefore belecue vvee, that thou camest from God. Iesus ansyvered them: novve ye doe beleue. Behold, the hour dravveth nie, and is already come, that yee shall bee scattered euery man too his ovvne, and shall leaue mee alone. And yet am I not alone: for the father is vvith me. These vvords haue I spoken vntoo you, that in mee yee might haue peace, for in the worlde shall yee haue tribulation: but bee of good chere, I haue overcome the world.

The

The exposition of the text.



As a good consideration is this Gospell red in the church as vpon this day. For it conteyneth the chiefeſt woꝝk of Chꝛiſtians, and the woꝝk that is peculiere too them. For only Chꝛiſten folks can perfoꝛme this ſeruiſe of Inuocation vnto God. For after that vpon laſt Sunday was declared what is true faith, what is rightuouſneſſe, what is iudgement, and (to bee briefe) what is the kingdom of Chꝛyſt, and in whom it conſiſteth: In very good time & order is mention made this day, of the chiefe ſeruiſe that the Citizens of Chꝛyſtes kingdom can perfoꝛme, which is the true calling vpo God. And becauſe no exerciſe of the godly is more needful than prayer, and that no woꝝk is more hard, than too pray aright: I wil in this ſermon entreat of prayer only. And too the intent wee may the eaſtier vnderſtand this doctrine: I wil ſay two things concerning prayer, which are theſe.

- 1 What Chꝛiſtian prayer is, and how many ſoztes there bee of it.
- 2 What are the condicions that muſt goe with euery prayer.

For when I haue diſcuſſed theſe two places, I hope there ſhal bee no man (ſo he yeld himſelfe eaſie too bee taught) which ſhal not clereſly and plainely vnderſtand, what thing Chꝛiſtian prayer is, and how needfully the ſeruiſe of prayer is required at our handes.

Of the firſt.

What thing is Chꝛiſtian prayer? It is a lowly liſting vp of the minde vnto God, in deſiring ought at Gods hand, or yelding thanks ſoz benefites receined. Now y there bee two ſozts of liſting vp the mind vnto God, firſt it is confirmed by y record of Dauid, who going about too pray, ſayth in the. 25. Pſalme: Vnto thee O Lord haue I liſt vp my ſoule:
and

The.v.Sunday after Easter.

and secondly by the forme of praying appoynted too vs by the Lord: Our father which art in heauen. Moreover by the gesture of them that pray, who as they are praying are wont too lift vp their eyes vnto heauen. This therfore it behoueth vs too know, that prayer is not a prattling of the spæche only: but that it is an humble lifting vp of the hart vnto God, with which humble lifting vp of the hart, words also proceede out of the mouthe.

But of how many sortes is Chrysten prayer? It is of foure sortes. Deprecation, Adozation, Intreatance and thanks giuing. These foure kindes of prayer wil I declare byæfly.

Deprecation is an humble lifting vp of a mannes minde vnto God, wherby is desired deliuerance from suche things as trouble oz vexe him. As when wæ desire too bæ deliuered from Tirannie, violence, diseases, famine, and other things that sème sharpe vnto vs.

Adozation is a lowly lifting vp of mānes soule vnto God whereby wæ desire some benefite at his hand: as when wæ desire encreasements of faith, loue, patience, chastitie: and when wæ craue those things that wæ haue nēde of towards the maintenance of this life.

Intretance is an humble lifting vp of a mannes mind vnto God, wherby one maketh sute for an other: as when wæ pray for suche as lye extræmely sicke, oz for others that haue nēde of our prayers.

Thanks giuing is an humble lifting vp of a mans mind vnto God, whereby wæ yæld thanks vnto God, either for benefites bestowed vppon our selues oz others, oz for ridding our selues oz others from some inconueniences. Now wæ perceiue what Chrystian prayer is, and how many kindes there bæ of it. Hereafter remaineth that wæ speake of the continuall circumstances of godly prayer.

¶ Of the second.

If euery godly prayer, ther must nēdes bæ alwais these.v. properties & circumstances. First, the earnestnesse of hart
in

The. v Sunday after Easter. 161

In him that prayeth: secondly, consideration of the causes that moue vs too pray: thirdly, who it is that wee cal vpon: fourthly by whom wee are herd: and fifthly what wee ought to aske of God. For these things shal make vs a difference betwene the vaine babling of the heathen, and the effectuall prayer of the godly. Wherefore I beseeche you deere brethren, that you will diligently lerne, and thorowly wey these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart bee wel bent and settled in praying. For if honestie require that our body bee well ordered when wee haue communication with men of more honoz than our selues: it is much more meete that our minde bee very well disposed, when wee shal speake befoze God in the sight of his Angelles. What manner of affection then ought his too bee, that will call vpon God with frute? First of al, let him put off all imagination of his owne glozy, worthinesse, and desert. Next let him thinke vpon his owne needinesse, and persuade himselfe that he is utterly destitute of al ayde, vnlesse the Lord reach him out his helping hande. Then let him cast downe himselfe by true repentance. And lastly let him bee kindled too prayer by confidence of gods promises. For who so euer swelleth either with opinion of his owne vertue, or seeleth not his owne needinesse, or casteth not himselfe downe befoze God thzough true repentance, or wanteth sayth: he prayeth with the Pharisee and not with the Publicane, that is too wit, he prayeth not aright and effectually.

The second circumstance, is of the causes whereby wee must bee moued too pray. And there bee many causes, wherof I wil reherse some, too the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commaundement, whereunto it becommeth all creatures too bee obedient. Call vpon mee (sayth hee) in the day of thy trouble. And Chrysts Apostles do oftentimes prouoke vs too pray, by the commaundement

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of

The.v.Sunday after Easter.

of God. We must diligently muse vpon this cause, which may stirre vp in vs a desire to pray.

The second cause is the promise. For God hath promised that he will heere our prayers, according as it is saide in this Gospel: VVhatsoever yee shall aske the father in my name. he shall giue it you. Also in the Psalmes: Call vpon me in the day of thy trouble, and I wil heere thee. To heere, is nothing else but to graunt our requests.

The third cause is the crosse pressing vs, that is to say, the feeling both of our owne and other mennes needynesse. Here we must looke about vs, what pincheth vs at home, and what abrode: we must thorowly wey the publike and priuate harmes: we must thinke vpon the distresse of the Church, encountering in this world ageinst the deuill and his members: and to bee short, we must think vpon all the necessities that nip vs in this life: wherby we may bee stirred vp to call vpon God.

The fourth cause is victorie in temptations. Wherevpon in the first of Saint James, we are commaunded to pray, as often as we are troubled with temptations. And Chryst sayeth: Pray, that yee enter not into temptation. For hee that prayeth earnestly and continually, shall not easily be overcome, eyther by the sightes of the deuill, or the wickednesse of the worlde, or the prouocation of his sinnefull flesh. Wherevpon Salomon sayth: The name of the Lord is a most strong towre, that is to say, The calling vpon God, is a most assured defence ageinst all evils.

The fifth cause is, the sundry subtleties of Sathan, who layeth snares for vs in our doctrine and conuersation. Paule Eph. 6. biddeth vs take that sword of the spirit (which is the worde of God) ageynst Sathan, by all maner of intreataunce and prayer.

The sixth cause, is the most plentiful frute of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlynesse. For that man is not easie to take a fall, who

The. v. Sunday after Easter. 162

Whom fencing him self with continual prayers, doth earnestly set his minde vpon godlynesse. Contrarywise they that neglect the exercise of prayer, are subiect to diuers casualties. Many that are led to execution, knowe not so muche as the forme of prayer prescribed by Chrysostome: and though some knowe it, if a man aske the question, they confesse, they prayed seldome or neuer.

The seuenth cause is, the examples of holy men, whose chiefe care in this life, was to call vpon God earnestly. The Iewes prayed thrice a day: in the morning, at noone, and at night. So also did Daniell, and many others whose godlynesse is commended. But among manye yet shall finde some that in steede of prayer, do not only in the morning, at noone and at night, but also whole nights & whole dayes together, giue them selues to wickednesse, to make a soft pillowe for the Deuill, that he may rest the more quietly in their hartes. These most weightie causes it becometh vs to think vpon earnestly, to the intent we may driue away our drouzinesse, and bee stirred vp to call vpon God in god earnest.

But some passing ouer these most weightie causes, say: God knoweth wherof wee haue need, and hee beareth vs good wil. For he is our Father, therefore wee need not waxe cure selues with praying. I answer. True it is that God knoweth what things wee haue neede of, and hee is our father in deede: conditionally that wee bee his sonnes by faith. Neither doe wee therefore aske of God, because we wold teach him that which he knoweth not. But it is to be knowen, y he wil not haue y order broken which he hath appointed. For as he hath ordeyned that he wil haue vs fed with meat & drinke: whiche thing he could notwithstanding doe without these meanes: so his wil is y wee should obtaine the good things that pertaine as wel to our saluation, as to the sustentation of this life, by prayer whiche proceedeth of sayth. We receiue not (sayeth S. James. 4.) because ye ask amisse. And Christ sayth: The lord shall giue the holy Ghost to them that aske, but he sayth not

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The.v.Sunday after Easter.

too loyterers or them that liue carelesse. We must therefore aske, if we set by our owne welfare. We must acknowledge bothe, as wel the goodnesse of GOD who is redy too giue too those that ask, as the needinesse of our selues who should not be able so much as too draw our bryeth, vnlesse he sustained vs

The thirde circumstance is, who hee is that is too bee called vpon. It were no need too speak of this circumstance, if there were not some too bee sound stil, that call vpon I cannot tell what Saints. Wherefore I wil speak brerly of this circumstance, whiche is so excedding necessary. And I say with good aduise and not at aduenture, that God onely is too bee called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is too bee called vpon as one selfe same God with the Father and the holy Ghost. Agein hee is too bee called vpon as a mediator between vs and God. That God alone is too bee called vpon, it is confirmed by foure reasons, whereof the first is commaundement. For we haue commaundement too call vpon God only. Now whereas nothing pleaseth God without sayth: and sayth cannot be without the word: it foloweth that none is too bee called vpon, but he concerning whom we haue commaundement.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therefore we doe amisse too call vpon any other than God.

The thirde is example. We haue no example of holy men that called vpon Saints. Wherefore let vs treade in their steps, and let vs yelde this deuine seruice, vnto none but too whom it is due, that is, alonely vnto God.

The fourth is a manifeste forbidding. Thou shalt worship the Lord thy God, and him onely shalt thou serue. Wherefore it is too hild for a most certeintie, that the Deuil brought in the calling vpon creatures, that is too say, vpon Saints, for three intents. First that he might spoyle Chryst of his hono. Next that he might worke reproche too the Saints departed. And agein, that the Idolaters that call vpon Saints
might

The .v. Sunday after Easter. 163

might perish. I warne you therfore that are still in your error, to amende betimes, least yee fall into the hands of the liuing God when you looke least for it. Neither bootes it them that some say they do it of a good intent. For al intent of man in matters of saluation is euill, vnlesse it bee guided by Gods word and the holy ghost. For thus sayth God himselfe: The thoughts of men are wicked from the beginning. And Paule sayth: The fleshly man, (that is, he that hath not the spirit of God) perceiueth not the things that are of God.

The fourth circumstance is: by whō wee ought to call vpon God. For it is written that God heareth not sinners. Therfore there is giue vnto vs a mediator Iesus Christ, in whose name wee shall call vpon God, according as Christ teacheth vs in the Gospell of this day, saying: What soeuer yee shall aske the rather in my name, he shall giue it you. Vpon trust of him therfore, and not vpon confidence of our owne worthinesse, shall wee make our prayer, being sure that God will heere vs by him. Howbeit, for as muche as this sentence of Christs is notable, and full of comfort, I wil expound it more distinctly, for it containeth many profitable admonishments. This saying in my name. (that is, for my sake, & in acknowledging and confidence of me,) comprehendeth many things, for it teacheth, warneth, and comforteth.

I pray you what teacheth it? First that our owne worthinesse is to bee excluded. For wee may not call vpon God in confidence of our owne worthinesse, but in trust of Christs defence. Secondly, that Hypocrisie is to be separated from true prayer. The Pharisee in his prayer, boasteth much of his owne holinesse. I am not (sayth he) as other men: I offer the tenths of all that I possesse: I fast twise a weeke. This man prayed not in Christs name: but vpon trust of his owne holinesse, he rather poured out wail words than prayed. Thirdly, that heathenish bragging is to bee layde away. For the Heathen thought they were herd, when they had first deserued it at Gods hand: Like as Agamemnon thought he should bee herd

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The .v. Sunday after Easter.

for his sacrificyng of an hundred beasts at once. Fourthly, it teacheth the difference betwene the praier of Christen folk, and the prayer of all other men. For only fayth maketh the difference betwene the prayers of Christians and of others. The Turkes, Jewes, Paynims and such like think they cal vpon God, but in dede they do not: bicause they are voide of trust in the mediator, and acknowledge not him to be God, who is the father, the sonne, and the holy ghost.

Of what thing doth this saying in my name warne vs: it warneth vs of our blindnesse. For when Chryste biddeth vs aske in his name, no dout but they be great things which we ought to aske. Being warned therfore by this saying, let vs open our eyes and looke about vs, what common and what priuate: what inward and what outward: what ghostly and what bodily things wee ought to demaund: and on y contrary part, what euils wee ought to pray to be rid off.

How doth this saying in my name comfort vs: It comforteth vs ageinst two very great impediments of Prayer, which are vnworthinesse and distrust. For when he sayeth, aske in my name, he wil haue vs set his worthinesse ageinst our vnworthinesse, & his promise ageinst our distrust. But many receiue not that which they aske, bicause they aske amisse, neglecting their faith in Christ, and rather beating the aire with vain babbling, than percing the heaue with ardent affection of faith. These cannot iustly complayne that they pray often and obtaine nothing. Wherefore that wee be not found in the number of them, let vs pray with fayth.

The fifth circumstance is of the things that wee ought to demaund or to desire deliuerance from. Things to be requested are of three sorts. For either they concerne gods glory, or our owne saluation, or else the good things that pertain to the commoditie of this life.

Before all things wee must pray for the aduancement of Gods glory, according to this, *Hallowed be thy name.* Notwithstanding wee must not in this behalfe appoynt God a meane:

as James saith.

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Ascension day.

hurte them. They shall lay their hands on the sick, and they shall recover. So then when the Lord had spoken vnto them, he was receyued into Heauen, and is on the right hand of G O D. And they went forth, and preached euery where: The Lord working with them, and confirming the word with miracles following.

The exposition of the Text.

 His feast is ordeyned in the Church, for that article of our Creed, wherein we profess our selues to beleeue in Iesus Chryste ascending into Heauen, when he had bin conuersant with his Disciples forty dayes after his glorious resurrection. In this feast, as in others there be three things to be weyed. First the storie with the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly the right vse and minding of the story. These three things offer them selues in the exposition of this Gospel. The summe wherof is, that the Lord (the fortieth day after his resurrection) appeared to his Disciples, whome he rebayded with their vnbelaefe and hardnesse of hart, & commaunded them to preache the Gospell throughe oute all the world, shewing what frute shall redound of the preaching of it to the hearers, so they receiue the Gospel by fayth. Moreover to the intente their preaching may be credited, he promised to confirme their doctrine with miracles. When he had giuen this charge, he ascended visibly into heauen, and sitteth at the right hand of his father. And his Disciples obeying his commaundement, went abroad to preache the gospel, the which our Lord confirmed with signes ensuing. And this is the effect of the Gospel. The places are three,

- 1 The rebuking of the Apostles.
- 2 The institution of the ministerie of the word.
- 3 Chrystes Ascension into heauen.

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¶ Of the first.

THe fortieth day after his resurrection, he appered to his Disciples and vpbayded them vvith their vnbeleefe and hardnesse of harte, bycause they had not beleueed those that tolde them they had seene him risen ageine from death. **W**e finde fault vvith two things in his Disciples: hardnesse of hart and vnbeleefe, that is to say, the roote and his frute. The roote is hardnesse of hart, whiche taketh increasement and strength, partly of it owne originall beginning, & partly of it owne corruption. For a man that is not inspired vvith the holy ghost, cannot vnderstand any of those things that are of the spirite of God. Of this most naughtie roote there are very many and euil frutes. The first is that whiche is rebuked heer, namely vnbeleefe. Out of this aftervvard, bud moste naughtie braunches, as disobedience tovvards God, & vvhatsoeuer leudnesse and wickednesse is in this life. By whiche the power of the roote vnsuppressed, is perceyued, and also seene how great increasement vnbeleefe hath taken. For this is a moste assured token, that vvhersoeuer sinne reigneth, there vnbeleefe as an Emprresse possesseth the hart of man.

Furthermore, we may learne heereby, first (after the example of the weake Apostles) not to despaire of oure selues being weake, althoughe we cannot by and by comprehend the heauenly misteries. For the Church hath euermore hir certein woundes for oure Lorde to poure his wine and Oyle into. Neyther is it reason for any man to hope that hee maye put off all weaknesse, as long as hee carieth this mortall body about him. But like as in olde time the people of God being brought into the promised land, had their neygbors the Philistines enemies vnto them, ageynst whom they kept continuall warre. So we being brought into Chrylles church, haue bothe inward and outward enemies ageynst whom we must make warre, leasse we were suggishe thorough idleness. The other thing that we haue to learne heere, is that we should consider by the deede of Chryst not casting off his

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Ascension day.

raue & weake Disciples, how gentle a high Priest we haue, who casteth vs not off for oure weakenesse, so there bee any sparke of fayth in vs. And consequently by his example also we may learne, to deale gently & fauourably with the weaker sorte.

¶ Of the second.

When Chryst being ready to ascende into Heauen, giueth commission to his Disciples, saying: Go yee into the vvhole vvorlde, and preache the Gospel too al creatures. Hee that beleueth, and is baptized shall be saued, and hee that beleueth not is condemned already, hee beginneth the maner of setting vp his kingdome, and sheweth the frute of the same kingdome.

By two meanes is the kingdome of Chryste set vpp: by word and by the sacrament: the frute whereof is saluation of the people. Contrarywise, they that be not Citizens in this kingdome, are subiect to the sentence of damnation.

Here we see there is great difference betwene the amination of a kingdome of the worlde, & Chrystes kingdome: and no maruel at all: for the kingdome of the worlde is fleshy, but the kingdome of Chryste is spirituall. That is set vp & mainteyned by the lawes of men: but this is set vp & mainteyned by the word of God.

Howbeit forasmuch as the word of God conteyneth singular doctrines, I will expound them somewhat moze largely and distinctly, to the intent we may the better vnderstand Chrysts minde towards vs, and the benefits of the Gospel.

First he saith: Go intoo the vvhole vvorlde. We see the commission. For hee sendeth his disciples not to any one nation, but to all men, dwelling abroad through the whole worlde. Herby we may consider the riches of Gods mercie, and the preciousnesse of Chrystes sacrifice. It is Gods mercie that al that were damned through sinne, shoulde here the voyce of the Sonne of God, concerning saluation to be obteyned through Chryst. For it is not to be thought that God would haue

haue the voice of the sonne of mā sound vnto the world, y the gretest part should be destitute of the frute therof, but rather that by heering they shuld liue, & bee saued through Christ, so that they receyued the preaching of the Apostles by sayth.

This is more playnly declared by this saying: Preache ye, or proclayne ye. To whom? To all creatures, that is to say, to all men, without any exceptions of persons, nations or kindes. For God is a louer of men, and willethe the saluation of all men, according to this saying, his will is, that all men should bee saued, and come to the knowledge of his truth: But what must the Apostles proclayne? The gospel, that is to wit: glad tidings of the ouercomming of the enemies of mankinde, whiche are sinne, death, the deuill, and hell: of peace made betwixte God and men: and of euerlasting saluation, which they that beleue in Christ shall obtaine by inheritance. This is the summe of the Gospel. Now, be it to the intent this summe may bee the better vnderstood, I will giue a more plentifull definition, the whiche I will also briefly declare by testimonies of the scripture.

The Gospel is a doctrine reueled from heauen, wherein is shewed deliuerance from sinne, curse, and Gods wrath: and wherein is proclaimed forgiveness of sinnes, saluation, and euerlasting lyfe to them that beleue on the sonne of God, for the sacrifice of the same son of God, that the goodnes and mercy of God may bee published, & that they which are deliuered by the son, may by faith in the same sonne bring forth frutes worthy the Gospel. This definition conteineth many things, which wee will reherse and confirme in order.

First I saide, that the Gospel is a doctrine reueled from heauen, which thing is confirmed by that which is written in the xvi. to the Romanes, where Paule calleth the Gospel a mysterie hidden from the beginning. By which wordes he signifieth most manifestly, that the Gospel dependeth not vpon mannes reason. For yf reason coulde by any meanes through it owne sharpnesse, haue perceiued this doctrine,

Ascension day.

trine, it might in no wise haue bin called a mysterie hidden from before all worldes.

Againe, it is saide in the definition, that in the Gospell is shewed deliuerance from sinne, from the curse of the lawe, and from Gods wrath. For the prophet Danieil sayth: that Chryst shall take away sinne. And Paul sayth, that the curse of the Lawe is abolyshed by the comming of Chryste. Also the heauenly father telleth vs from heauen, that hee is pacified for his lonnes sake. And this thing too bee most true, all the godly doe feelee: hauing witnesse of the holy Gholste, by whom they crie, Abba, father. Which thing vndoubtedly they shoulde not doe, vnlesse they perswaded themselues for a certaintie, that sinne is taken away, the curse of the lawe abolyshed and Gods wrath pacified.

In the thirde place is added, that in the Gospell is proclaimed forgiveness of sinnes, saluation, and enerlasting life. For thus sayth the Lord himselfe in the. xxiij. of Luke. So is it written, and so it behoued Chryst too suffer, and repentance and forgiveness of sinnes too bee preached too all nations in his name. And in this dayes Gospell hee sayth. Hee that beleeueth, shall bee saued. And the Lord him selfe sayth: Hee that beleeueth on the Sonne, shall haue life euerlasting. What needes many wordes? All the whole scripture promisseth forgiveness of sinnes, saluation, and euerlasting lyfe too all that embrace the Gospell.

But forbicause these benefits befall not too al mē (for Cair, Judas, Saule, and many others perished, and at this day alas, the most part of y world runeth into destruction) therfore is added in the fourth place of the definition, that these benefits happen too the beleeuers. For the Lord sayth playnly: he that beleeueth in mee shall not perish, but shall haue life euerlasting. And least any man should think that this dependeth vpon the state of works, Paule writeth, that a man is iustified without works: & the same Paul pronounceth, y euerlasting life is the gift of God thzough Iesus Chryst: that is, y it befall

befalleth too them that beleue in Chryſt, not for their owne deſert, but by the benefite of Chryſt.

In the fifth place is added, for the ſacrifice of the Sonne of God. For thus ſayeth Paule, through the redemption that is in Chryſte Jeſu. For the Greeke word Apolytroſis, whiche Paule uſeth, ſignifieth ſuche a raunſome as is made by pay- mente of a fine for the pardon of a mannes life. Suche a fine payd Chryſt for vs when he was made ſinne for vs, that we might be made the rightuouſneſſe of God in him. 2. Cor. 5.

Sixthly is added: that the goodneſſe and mercy of GOD might be publiſhed. Which thing is confirmed by the exam- ple of the trope of Angels ſinging this Hymne at our Lords birth: Glozie vnto God on high, and on earth peace, and vn- to men good wil. We muſt think that this was done too this end, that all that acknowledge this Chryſte, may (by the ex- ample of the moſt pure Angels) lern too ſet out the goodneſſe and mercy of God, ſpecially ſeeing that nature calleth vppon vs too render thanks too ſuche as haue deſerued wel.

Last of all in the definition of the Goſpell is added. That thoſe which are deliuered by the Goſpel, ſhould bring forth the frutes worthe the Goſpel. For Paule in the. 2. Ephe. ſayth: We are created in Jeſu Chryſt vnto good works, in which we muſt walke. And the ſame Paule ſayth, that we oughte too walke in the lighte, bycauſe we are the Children of light. For how I pray you ſtãdeth this with reſon, that we ſhould be exempted out of the bondage of ſinne, and yet ſerue ſinne and be oppreſſed with the yoke thereof? The grace of God (ſayth Paule) appeared too the welfare of all men, too the in- tent that renouncing all vngodlineſſe and fleſhly deſires, we might liue ſoberly, godlyly and rightuouſly in this world.

Forasmuche then as we haue by ſtrong reaſons ſhewed, that ſinne, curſe, and Gods wrath are taken away by the Goſpell: and that in their roome do ſuccede rightuouſneſſe, ſaluation, and euerlaſting life for Chryſtes ſake, as long as we beleue in him: and that for this benefite God will haue vs ſet

Ascension day.

vs set forth his goodnesse, and shew thankfulness in all our whole life: It foloweth that the Gospell (as I sayd) is a doctrine revealed from heauen, wherein is preached deliuerance from sinne, from curse of the law, and from Gods wrath, and wherein is proclaymed righteuousnesse, saluatiō, and euermoring life to all that beleeue in Chryste, for the sacrifice of him, that the goodnesse and mercy of God may bee set forth, & that these whiche are deliuered by the Gospell, may bring forth frutes worthy the Gospel.

Thus much concerning the Gospel. And as for that which is added concerning Baptism, whereby the benefite is applyed to the Gospel, and sealed vp, it is spoken already in the first Sunday in Lent, and often elsewhere.

¶ Of the third.

Now foloweth the place whiche is peculiar to this feast. For the Euangelist declareth that our Lord ascended into heauen: Wherefore I wil say a little (and that as plainly as I can) concerning Chrystes ascension into heauen which is an Article of our Creede.

In this article of our Lords ascension, there bee thre thinges to bee specially considered of vs. First his coming down, for before he went vp, he came downe. Secondly his ascension. And thirdly the frute of Chrystes ascension.

In the coming downe of Chryste from heauen into the earth, there are two things to bee considered: the gifte, and the Example. The gifte, for that Chryst descended from Heauen and took mannes nature vpon him, that by offering him selfe in sacrifice, he might ridde vs of our sinnes. For by the sacrifice of Chryst, the father is pacified, and soe Chryste our mediators sake so abased, all beleeuers are receiued, and are the children and heires of God. For therefore did the Lord come downe from heauen, therefore did he humble and abase him selfe, that wee might ascende from the earth to Heauen, and that wee might bee exalted to euermoring life and glory. And the example: That wee also should come downe and be humbled

humbled. 1. Peter. 2. Chryſt ſuffered for vs leauing vs an example, that wee ſhould follow his ſteps.

Of what maner Chryſtes aſcenſion into heauen was, the ſcripture ſheweth. He aſcended viſibly with a bodily and naturall moving, and a cloude took him vp into heauen. Whereupon is ſaide, he aſcended aboue all heauens, Eph. 4. Neuertheleſſe, he did not by aſcending, chaunge his humane nature into his godhead, or ſo ſhed it out that it ſhould be euerywhere with his godhead, although the vniõ of them be inſeparable.

The frute of Chryſts aſcenſion is manifolde, according as it is eaſy too gather by diuers places of ſcripture.

The firſt frute therfore is, that Chryſt is a triumpher ouer his enimies, which are ſinne, death, the deuill, and hell. For theſe enimies hath he vanquiſhed, and triumphed ouer them by his glorious aſcenſion. Hee wyped out ſinne when he was made a ſacrifice for ſinne. Aſſone as ſinne was wyped away, death was diſarmed: for ſinne is the king of death. When death was once deſtroyed, the deuill loſt his force and weapons. Laſtly, for as much as hell deuoureth onely them that are vnder ſinne, death, and the deuill: it ſoloweth that Chryſt being the conqueror of ſinne death, and the deuill, did alſo overcome hell.

Secondly, he aſcended, too be our head, which aſcended into heauen firſt, that he may ſhew the way vnto vs: whereupon John. 14. I go my way to prepare you a place, and I will take you vp vnto mee.

Thirdly, he aſcended, that hee might from heauen ſped the beames of his power ouer all the world. Eph. 4. Hee aſcended aboue all the heauens that hee might fill all things. Then is hee not aſcended too be utterly away from vs: but that with his preſent power hee may rule heauen and earth and be preſent with his Church vnto the ende of the world.

Fourthly, he aſcended, that he might giue giftes too men. Eph. 4. And he hath giuen, ſome Apoſtles, ſome Prophets, ſome

Ascension day.

some Euangelistes, and some teachers. That is to say, hee ascended, that he might bee effectually in the ministerie, confirming it by wonderfull miracles, and sealing it in the hartes of men.

Fifthly, he ascended, that wee might haue an aduocate in heauen. 1. John. 1. If any man sinne, wee haue an aduocate with God the father, Iesus Chryst the righteous, and hee is the propitiation for our sinnes.

Sixthly, he ascended, that he might draw our harts vnto himself. Math. 6. Where as is thy treasure, there is also thy hart. Coll. 3. If yee bee risen againe with Chryst, seeke the things that are aboue, where Chryst sitteth at the right hand of the father. Our conuersation then must bee in heauen, where our Saviour sitteth in glorie, to whom with the Father and the holy Ghoste bee honour, prayse, and glorie worldes without ende. Amen.

The.vj. Sunday after Easter.

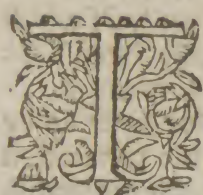
The Gospell. John. xv.



Hen the comforter is come, vvhom I will send vntoo you from the father (euen the spirite of truth vvhich proceedeth from the father) hee shall testifie of mee. And yee are vvitnesses also bicause yee haue bin vvith mee from the beginning. These things haue I saide vntoo you, bicause yee should not bee offended. They shall excommunicate you, yea the time shall come, that vvho soeuer killeth you shall thinke he doth God high seruice. And such things vvill they doo vntoo you, bicause they haue not knowvne the father, neither yet mee. But these things haue I tolde you, that vvhen that houre is come, yee might remember then, that I tolde you. These things saide I not vntoo you at the beginning, bicause I vvvas vvith you.

The

The exposition of the text.



His Gospel also is a part of that sermon that Chryste made to his Disciples the night before he suffered, the summe wherof wee haue herd a while ago. This text conteyneth the promise of the Advocate the holy Ghost, whom shall bee present in the Church when it suffereth persecution by the wicked worlde. For Chryst telleth vs, it will come to passe, that wicked men, and specially the Jewes, shall bee caried with so great wodnesse ageynst the Church, that vnder the pretence of Religion, they shal rüne with might and mayn vpon the godly, yea and persuaue the worlde, that it is a certeyne seruice of God to kill the godly: and to cast them out of their congregations. And he sayeth, that the cause of this outrage, is ignoraunce and blindnesse: that is to wit, that they neither acknowledge the wrath of God ageinst sinne, nor vnderstande the benefites of Chryst. The places are thre. 2.

- 1 The office of the holy ghost, and of the ministers of the word in the Church.
- 2 A warning least the godly being offended at the sturmblyng block, shuld renounce that profession & faith.
- 3 Of the crosse of y godly, & of their glorious deliuerance.

Of the firste.

And vwhen the comforter shall bee come, vvhom I vwill send you from my father, he shal beare vvitness of mee: yea and you also shall beare vvitness. These words contein the first doctrine of this Gospell, namely that the holy Ghost and Apostles, and their successours must beare vvitness of Chryst.

Concerning the holy ghost, these things are gathered out of the text. First that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father and the sonne. Thirdly, that he proceedeth from the father & the son. And fourthly, y he is giuen to the church by Chryst.

P.j.

And

The.vj.Sunday after Easter.

And why he is giuen to the church, it is heer declared, namely that he may bee a comforter: that he may bee a teacher of the truth: and that he may beare witnes of Christ. Of which offices, I will therefore speake the moze breely, bicause the same things are too bee repeted vpon Whitson Sunday.

Why is he called a comforter or Aduocate? Lyke as by this terming of him, is giuen an inkling of the persecution and accusing or condemning of the church by the heathenish world: so is it also exprely ment therby, that it shall not bee forsaken of Christ in the time of persecution, but that Christ sendeth it an aduocate, namely the holy Ghost.

The properties of this aduocate are foure: First, that hee bee at hande too his Clyant, that is, too him that suffreth violence or wrong, or is accused by the wicked world. Secondly that he take vppon him the case of eche man, yea and of the whole Church, as his owne case. Thirde, that he teach and admonishe him that erreth, and instruct him that hee bee not ouerthrowne in his case. Fourthly, that he comfort him in his trouble. Therefore when the holy ghost is called an aduocate, it is ment therby, that he is the defender of the Church, that he taketh the case therof vpon himselfe: and that he teacheth and comforteth the church.

Agein, the text saith, that the holy Ghost shall bee the teacher of truth. By which name is shewed, first that men can not obteyn healthful truth, of their owne disposition and nature. Secondly, y the doctrine of truth is not of the lawe, but of the Gospell. For reason of his owne inclination dooth (after a sort) vnderstande the doctrine of the law. And thirde y the holy ghost worketh mightily both in the teachers and in the learners. For he maketh the teachers too vnderstande the truth, and the learners too receiue it. And therefore wee are admonished too call vppon the teacher of truth, that hee may giue vs the key of knowledge: and too beware that wee driue not away from vs that same most pure spirite, through our vncleynesse. For in asmuch as he is holy, that is, cleane, chaste,

The.vj. sunday after Easter. 170

chast, and a maker of others holy, he dwelleth not in an vn-
pure harte: that is to wit, in suche a hart as tumbleth it selfe
in his owne filthines, and defileth it selfe as a swine by wal-
lowing in the myre.

Besides this, he sayth: This holy Ghoste shall beare wit-
nesse of mee. Of whiche office the ministers of Gods woꝝde
also shalbee partakers.

But what dooth the holy Ghoste witnesse of Chryste: and
what shall the ministers of the woꝝde witnesse of him? First
the holy Ghost and the ministers of Gods woꝝde beare wit-
nesse of Chryst, that he is very God according to the Scrip-
ture, one in Godhead with the father and the holy Ghoste, as
wee pꝛofesse in our Cræd. Secondly the holy Ghoste witnes-
seth, that Chryst is very man according to oure Cræde: who
was conceived by the holye Ghoste, and boꝝne of the virgin
Mary. Thirdly y^e holy Ghost witnesseth, that Chryste though
he be bothe God and man: yet is but one Lord, one Chryste,
one person, according as our Cræd beareth recoꝝd, & Chryst
also of himself, when he sayth: No man goeth by into heaue,
but he that came downe from heauen, the sonne of man that
is in heauen. Fourthly the holy Ghoste beareth witnesse of
Chrystes office, that he is a bishop and a king. A bishop vere-
ly, whiche with his owne sacrifice pacifieth the wrath of the
father, and by his intercession bringeth vs vnto GOD. And
a King, in that he hath vanquished our enimies, death, sinne,
the Deuil and hel, and shall come to iudge the quicke and the
dead. These foure things dooth the spirit witnesse of Chryst.
These foure things are deliuered vs concerning Chryst in our
Cræde. These foure things shall all godly ministers of Gods
woꝝde witnesse of Chryst, til hee come to iudgement.

Of the second.

These things haue I spoken to you, that yee shold not be of-
fended. Chryst dooth the to vnderstand, to what end he spake
so much of the church, of the holy ghost, & of his death & resur-
rectio: y^e is to wit, y^e being confirmed by these things, they shold

P. y.

not bee

The. vj. Sunday after Easter.

not bee offended with the rest of the world. This admonishment is necessarie at all times: for the world is full of stumbling blocks. *Woe* (sayth Chryst) bee vnto the world for offence: meaning, that they are like too buy it dear, that fall from the Gospel because of offences. Now too the intent euery one of vs may iudge a right concerning an offence, I wil set forth a full doctrine concerning offences.

An offence in general, is whatsoeuer keepeth a man backe from the righte course of the Gospell, that is too saye, eyther word, dede, or outwarde apperance (if I may so terme it) whiche is too any man a cause or occasion of stumbling, or of being offended, so as eyther he bee hindered or else step aside from the right course of saluation.

Of this stumbling blocke there are more kindes than one. For there is one offence or stumbling block whiche is called giuen: and another that is called, taken. Which what maner of ones they bee, I wil declare by definitions and examiples.

An offence giuen, is that which riseth eyther of som word or dede that is euill in it selfe, or else of some word or dede, that is indifferent, that is too wit, neyther good nor euill, but cast forth out of season. Both of these is streightly forbidden by Gods word, and Chryste him self auoucheth it too bee better for a man too bee drowned in the middes of the Sea, than too giue occasion of offence too any bodye. The examiples are these: Arrius denyed Chryst too bee God, whereby he caused manye too stumble, and was a cause of endlesse damnation, bothe too him selfe, and too many others. Dauid by his aduourtie was a stumbling blocke too all the inhabiteurs of his Realme, and had perished for euer, if hee had not repented. Against this stumbling block prayeth Salomon, when he sayth: Keep me from the snare that they haue layd for me, & from the stumbling block of the that work wickednesse. The most part of the world stumbling at this block, slick in damnation, & daily many fall headlong into destruction by dashing agaynst this stumbling block, bothe priuately & publikly. offended

offended children, seruants, and married couples. Children see their parents absteyne from Gods seruice, and they absteyne likewise. They heere their parentes sweare, and they sweare as well as they. They heere them talke of ribaudry, and by and by they folow their example. For wicked things sticke fastest in minde. They see them bibbing, deceyning, and dealing vniustly with their neighbours, and they like good scholers lerne the same trades. But wo bee too them by whoe such stumbling blockes are made. For they with the whirle winds, and tempest of their stumbling blockes, doe threwe downe and beate out the crop of Chrysts church.

This household stumbling block is the seede of all euils in the world. For such things as childre lerne of their fathers & mothers, they keepe stil when they bee old, and also teach the same too their children. Wherefore the parents that feare god, must take exceeding great heede, that they bee not stumbling blockes too their owne children. Wherefore let them talk godly, let them doe all things rightly. Let them serue God, and stirre vp their children too do the like, and let them bring the vp in correction and nurture of the Lord, according as Paul admonisheth: and let them alwayes bear in mind this saying of Chryst, which is wrytten in the ninth of Mark: whosoever offendeth one of these little ones that beleueth in mee, it were better for him that he had a millstone hanged about his neck, and were cast into the sea.

Moreover, this offence is committed also as wel by the magistrate, as by the subiects. As when Hieroboam set vp a calfe in Samaria too bee worshipped, & when the same man playing the tyrant did persecute the holy prophets of God. But this offence is most greivous in ministers of churches, when they eyther by leud doctrine or corrupt life, giue occasion too many too speak euil of the Gospel, and minister special occasion of falling too them that bee weake, as are couetous persons, whoe mongers, drunkards, murtherers, & such others as offende the Church with their behaviour: Which sort the

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The.vj.Sunday after Easter.

zealous Bishoppes ought too dispose, least they by their falling, should draw many mo with them too decay. Neither are subiects too bee excused in this behalfe: for wee see what the worlde is: all are corrupt. Who offendeth not in doing kennele? who giueth not occasion of stumbling by accusing himselfe rashly too swearing: where is there one among a number, that layeth not some snare or other too stumble at?

Howbeit, because offences giuen, are not all of one sort (for some are giuen by a word or dede that is euill in it self, and other some are giuen by a word or deed not euil of it self, but done or spoken out of season:) It is too bee knowne, that the first kind without exception is too bee shunned of al men that haue regarde of euerlasting saluation. But as for that offence that is giuen by a thing indifferent, is not alwayes too bee eschewed, but wee must deale according too this difference of men. Some men are strong, as they that already know the Chrystian libertie. Some are weak and haue the beginning of Religion, but are not sufficiently settled in the chrysten libertie. Other some are obstinate, vnable too bee taught and wilfull. The first sort is not offended at the vse of things indifferent, but rather reioyseth in the chrystian libertie. The thirde sort are offended, but thou shalt not care for them, for they are the enemies of Chryst. Neither shalt thou abstaine from the vse of things indifferent, for their sakes: and much lesse shalt thou abstaine from true vertues: as are the true worshipping of God, true inuocation, and true confession of the son of God. Neither shalt thou abstain from true doctrine, but after the example of Chryste, teache thou and professe thou the true Gospell, euen in sight of hell gates. For so did chryst: so did y prophets: so did the apostles: yea and al the godly of all ages. It is wont too bee commonly sayd, that he y iudgeth aright, teacheth aright, & dooth aright, ought not for any offence, too forbear any thing y is aright. This surely is most true, and is confirmed by the examples of Chryst

The.vj.sunday after Easter. 172

of Chryst & his apostles. But as concerning the middle sort of men (that is to wit, the weak) the rule of Paule is too bee noted: Rather than I wil offend my weake brother, I wil eat no fleshe while I liue. After the same rule it is too bee deemed of other things indifferēt. For in all our doings there is a consideration too bee had of mutuall charitie and edifying.

Nevertheless this offence giuen, wherof we haue already spoken, hath yet another differēce, take of y difference of the persons. For some persons are set in some roome of authoritie: & other some are inferiours leading a priuate life. The offence y is giuen by a persone set in any authoritie, is muche more grauous than y which is giue by a priuate person y is placed in no office, & therfore it deserueth greter punishmēt, both in respect of y person him selfe, who defileth the place to which he is promoted by God, & also for other mens sakes, too who he by his leud example hath giuen a more forcible cause of falling. For euen as the greater a stone is that falleth frō a high rocke, the more peeces it maketh in the fall: Euen so the greater state that a person is of, & the higher y he is placed in degree of dignitie, so many y mo draweth he down with him when hee falleth. Likewise also a minister of Gods worde, sinning in drunkennesse, whoredome, manslaughter, or any other crime: is a greater stumbling blocke, than a souldiour, a courtier, a mariner, or a ploughman, and therfore is too be restrained and punished with greater punishment: For hee draweth more with him vnto decay. After the same manner is too bee deemed of others. Dauid in the Realme of Iewrie was not an aduouterer and a murderer alone: yet notwithstanding, his sinne (by reason of the offence that grewe thereof) was more horrible than the faultes of other men in Gods sight: wherfore it was punished also with greuouser punishments, specially of the body. Muche more grauously sineth a drunken mayster of a house, than a seruaunte. For hee is an example vnto his whole household: but this other (as a despised person) is not taken for any example, excepte

P. iij.

it bee

The .vij. Sunday after Easter.

It bee of as leude as him selfe. And thus farre as touching an offence giuen.

An offence taken, is that whiche any man taketh too him selfe at other mennes wel doings, or otherwise: and it is of two sortes. Humaine & deuillish. Humaine, is partly of vngodly folk, partly of godly folk. Of vngodly folke, when y vngodly are offended, eyther at the doings of the godly, or at the free vsage of things indifferent; or else at the outwarde countenance of the Church. For when the vngodly see the godly distressed vnder the crosse, & too bee (as it were) outcasts in the worlde, the vngodly take thereby an occasion of a sozer fal. As the Iewes, which were offended at the lowlynesse of Chryst and the misery of his Church: after which sorte many at this day also are offended at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flourish: when the Church is oppressed by tirants: when many guiltlesse persons are punished: and when they see the Church turmoiled wth heresies. But they overcome this stumbling block againe, partly by the strengthening of the holy Ghost, partly by the examples of Chrysts church, and partly by earnest prayer: neyther is there any better remedy ageynst the stumbling blockes of this kinde, than too set ageinst them the continuall custome of God, who suffereth his Church too bee ouerwhelmed wth sundry miseries in this worlde, too the intent it may in tyme to come bee glorified wth his beloued sonne our Lord Iesus Chryst.

The Deuillish offence taken, is when men preposterously catch occasions, whiche they stretch too a further libertie of sinning. Doubtlesse the cause why Cham scoffed so malapertly at his Father, was that he might purchase too him selfe libertie too sit without controulement. We see very many such now a dayes, which euer narrowly picke out the faults of the holy fathers (as y incest of Loth, y drunkenesse of Noe, y concubineship of Abrahā, the adoutrie & murther of Dauid, the perurie of Peter, the harde yoke that Ioseph layde vpon the

Egip^{us}

The.vj. Sunday after Easter. 173

Egyptians, and the grædie gathering of Zachey:) too the intent they may sel themselves too al naughtinesse. Pea rather they seek by mennes vices, how they may hardē them selues too the contempt of God. Wherefoze not without cause, this kinde of stumbling is called deuillish, as the whiche is shored by with slaunders too the contempt of God.

¶ Of the third.

The third place is of the persecutiō or crosse of the churche: for whiche place loke befoze in the thirde Sunday after Easter.

¶ Upon the feast of Pentecost, which

we call Whitsunday.

¶ The Gospel. John. xiiij.

IF yee loue mee keepe my commaundementes, and I vvil pray the Father, and hee shall gilie you another comforter, that hee may abide vvith you for euer: euen the spirite of truth vvhom the vvorld cannot receyue, bycause the vvorld seeth him not, neyther knowveth him. But yee knowve him: for he dvvelleth vvith you, and shalbee in you. I vvill not leaue you comfortlesse, but vvill come too you. Yet a little vvhile and the vvorld seeth mee no more: but yee see mee. For I liue, and yee shall liue. That day shall yee knowve that I am in my Father, and you in mee, and I in you. Hee that hathe my commaundementes and keepeth them, the same is hee that loueth mee. And hee that loueth mee, shall bee loued of my Father, and I vvill loue him, and vvill shevve my ovvne selfe vntoo him. Iudas sayth vntoo him (not Iudas Iscarioth:) Lord, vvhat is doone that thou vvilte shevve thy selfe vntoo vs, and not vntoo the vvorld? Iesus answered, and sayd vntoo them: if a man loue mee, hee vvill keepe my sayings; and my Father vvill loue him: and vve vvill come vntoo him, and dvvell vvith him. Hee that loueth mee not, keepeth not my sayings. And the vvoord ywhiche yee heere, is not mine, but the Fathers ywhiche sent mee. These

Y.v.

things

Whitsonday.

ings haue I spoken vntoo you, beeyng yet present vvith you. But the comforter vvich is the holy Ghost vvhome my Father vvil sende in my name, hee shall teache you all things, and bring all things too your remembraunce vvhat so euer I haue sayd vntoo you. Peace I leaue vvith you: my peace I gyue vntoo you. Not as the vvorld giueth, giue I vntoo you. Let not your hartes bee greued, neyther fear. Yee haue herd hovv I sayd vntoo you: I go, and come ageine vntoo you. If yee loued mee, yee vvoulde verely reioyce, bycause I sayd, I go vntoo the Father. For the Father is greater than I. And novv haue I shevved before it come, that vvhen it is come too passe, yee might beleue. Heereafter vvil I not talke many vvooords vntoo you. For the Prince of this vvorld commeth, and hathe naught in mee. But that the vvorld may knovve that I loue the Father. And as the Father gaue mee commaundement, euen so doo I.

The exposition of the text.



This feast which wee call Pentecost, that is the fiftith daye, was ordeyned in remembzaunce of the confirmation of the Gospell, the fiftith daye after Chrystes resurrection. For that day, our Lord sent the holy Ghost from heauen, who sate vppon the Apostles visibly in likenesse of flambes of fire, and hee (according too Chrystes promise) not onely leadeth the Apostles into all truthe, but also certifieth the whole world, that Iesus Chryst is in heauen, who from thence confirmeth his doctrine by this wonderfull daede. For like as the fiftith day after the Jewish passeouer which they ate first in Egypt, the law was giuen, and the doctrine thereof confirmed with great miracles according as it is witten. Exod. 19. Euen so after the true Passeouer, (that is too wit, after the killing of the Lamb of God which is Chryst) Gods wil was too confirme the Gospell of his Sonne, with this wonderful daede, that is, by the visible giuing of the holy Ghoste, according as wee shall here moze largely in the lesson at Euen song.

Now.

Now let vs enter vppon the most swæte Gospell, which also is a pæce of that long Sermon that the Lord made to his Disciples the day befoze he suffered. The summe of the text that you haue herd, is, that Chryste giueth a true marke of faith and loue of God, and of the frute of the same sayth and loue, namely that the disciples should haue quiet consciences thzough the holy ghost, whom he promisseth that the father shall send in his name. Also Chyist giueth them to vnderstād of his victorie ageinst Sathan, that euen by this victorie the woꝝld may know, how well the father loueth it. And al these things tend too þ strengthening of his disciples, least thzough offence of the crosse, they might go backe from their professi-
on. The places are foure.

- 1 The true marke of sayth and of the loue of God.
- 2 The frute and vse of keeping the woꝝd of God.
- 3 Chyists promising the holy ghost the comforter.
- 4 Of the peace that Chyist promisseth too those that bee his.

Of the firste.

If a man loue mee, he vwill keepe my sayings. Let vs marke these woꝝds aduisedly. For they shew a true mark of faith & of the loue of God. He that loueth Chyist, heareth him willingly: He willingly keepeth that which he heareth: And he willingly doth that which he keepeth. For these things are by nature ioyned togither. Wee see it is a custome among men, that they do not without warinesse heer those persons towarde whom they are not very well minded. And that contrarywise they couet nothing moze, than with all attentionenelle of mind, to heer those whom they loue entirely: specially when they know they speake many things sagely and wisely too their welfare and profit.

But what is the saying of Chyist: First too repent. For so did his messenger John Baptist and he himself also begin his preaching. Verby is vttered his affection towarde vs: For without repentance it is vnpossible too bee saued.

Wher-

Whitsonday.

Whereupon he sayth, except yee repent, yee shall all perishe. Secondly, to beleue the Gospel, that is, to beleue assuredly that Chryst is suche a one towards him, as he is declared to vs in his Gospel to be, that is to wit, a Saviour, a Justifier and a Redeemer. The end of this faith is the health of our soules. Peter. 1. and in John: He that beleueth in the sonne hath euerlasting life. Thirdly, to bring forth frute by this faith: first deuotion to godward, or seruice of God. Secondly innocencie of life, and keeping holy both of minde and body: Thirdly, loue of our neighbor, flowing out of a true faith, a pure hart & a good conscience: And fourthly to do the woork of our vocation in feare, to the glory of God and profit of our neighbour. All these vertues are beautified with true patience, which is a certeyn obedience towards God vnder the crosse. He that wil be my Disciple (sayth the Lord) let him take vp his crosse and folow mee.

What? Wherefore requirest thou so many things? Are we not iustified & saued by faith alone? Yes, it is true. But there is a difference to be put betwixt the causes of saluation and the obedience that God requireth of those that be his. Wee are iustified by faith only: but when wee are iustified, wee are made new men: that is to wit, the sonnes of God, and hence forth wee must (after the example of our father) lead a new and blisfed life.

But here is to be considered also, that as there is a double marke of the children of God: so ther is a double marke of the children of Satan. The marke of the children of God is one while inward, and another while outward. The inward is repentance, faith, godlinesse, & good conscience. The outward is heering of Gods word: and honest conuersation among men. For as Chryste sheweth here that the loue of his word, and the heering of it, is a marke of his Disciples: so Peter requireth honest conuersation among men, whereby God may be glorified, & his church edified. But the inward marke of Satans children is, to be without faith, without godlinesse,

all sobriety

godlynesse, too haue an euil conscience, and euil affections too haue the maiſtrie, The outward mark is, outward contempt of the word, and a leude life. Mark wel these marks, and let every man examine him self, whether he bee too bee accounted among the children of God, or among the children of the Diuel. If hee perceiue him self too bee among the children of Satan, let him pul back his foot out of hand, least he be thownd headlong into damnation sooner than he looked for. If he perceiue him self too bee among the children of God, let him giue God thanks, and desire encrease of faith, loue, and other vertues: let him desire too bee strengthened by the holy Ghost, least he bee withdrawen from his godly and holy race by the sleights of Satan.

*In all pomp, & pride
In the world,
though there
were no man
nor yet self.*

Sathan

Of the second.

And my father will loue him, and vvee will come vntoo him and dyvell with him. Here are reherſed the moſte ſwaete frutes of keeping the word of God.

The firſte frute is, that the Father loueth ſuche as keepe Chryſtes word. For hee holdeth them right deere in his beloved. Ephe. How great a good thing this is, it may bee vnderſtood heerby, that thoſe which beleue not in Chryſt abide vnder Gods wrath, according too this ſaying: Hee that beleueth not in the ſonne, the wrath of God abideth vpon him. Where as the wrath of God is, there is ſinne, death, damnation, hel, the tirannie of the Deuill, and (too bee ſhorſe) all miſchefe. Contrarywiſe wheras is the loue of God, there are the enemies ouercome, there is ſaluation, there is ioy, there is life euerlaſting. Wherefore let vs think vpon this firſt frute of keeping Gods word, that by thinking thereon wee may be kindled the more too loue the word.

The ſeconde frute is, and vve (ſayth hee) will come vntoo him. Than the whiche coming there can bee no greater honor. If God the father, the ſonne and the holy Ghost come too him that keepeth Chryſtes word, vndoubtedly it ſoloweth, that

that

Whitsonday.

that they came not too him befoze. But that hee was in the diuels power, and in the kingdome of darkenesse, where death and damnation reigne. It is a great frendship if a king come too his subiect, it is a great honoz too be visited of a mans befter: but vnto this honoz none other is comparable, that God the father, God the sonne, and God the holy Ghost come vnto a man that loueth Chryst, and keepeeth his sayings.

The third frute is, that the Trinitie not only cometh too a man that keepeeth Chrysts sayings, but also maketh his dwelling with him, & abydeeth in him. Chryst meeneth by this most swete promise, that those whiche heere Chrystes woꝝd and keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, & the holy Ghost. And although that all the whole church is called one church of God: yet is euery seuerall Chyistian a seuerall temple of the holy Ghost. Behold how princely a promise this is. If any body should promise a miserable man a great treasure of gold, he should haue good cause too be merry and reioyce, that of a poꝝ and wretched creature, he should become a riche and happie man. But heere is promised a moste incomparable treasure, namely the dwelling of the Trinitie in vs, whiche farre surmounteth all the treasures of the woꝝld.

But what doth the Father when hee dwelleth in a man: what doth the sonne: what doth the holy ghost? The father with his might sheeldeth and defendeth the men in whom he dwelleth, ageinst the rage of sathan: whereas sathā executeth ful power vppon all belæuers. The sonne with his wisdom and light, teacheth and lighteneth them ageinst all mistes of all maner of darknes. The holy ghost with his holinesse, sanctifieth, consecrateth, & anoynteth them too bee the Prophets, Kings, Pꝛests, and sainds of the Lord. To be Prophets, because we see those things with the eyes of our faith, which no bodily eare is able too conceiue. Of this Propheticall office speaketh Joel, according as Luke also maketh mention. Act. 2. To be Kings, partly because we are made the chiloz of God
by

by the victorie of Christ: and also because that by the power of Christ, we reigne ouer death and hel. Lu. 22. I appoynt vnto you a kingdome, like as my father hath appoynted vnto me. To bee priests, because when wee beleue in Christ, wee haue authoritie to offer vnto GOD the sacrifice of prayse: wee haue libertie to cal vpon God through Iesus Christ our only mediator and high priest: wee haue authoritie to teach Gods word. Howbeit euery man according to the maner of his calling. And to bee saints, because that through faith in Christ, wee are accounted as pure as if wee had fulfilled y^e law to the vttermost. Behold what a number of frutes the keeping & louing of Christs word bringeth with it. There can bee no greater dignitie, there can bee no greater glozy, there can bee no hono^r or wo^rship moze excellent. But what shal wee lerne by it? To liue wo^rthy so great hono^r, that wee by our owne vncleennesse d^riue not God out of our harts: but rather that wee exalt him with continual prayses, in true godlinesse and sanctificatioⁿ. That so great wo^rship ought to put vs in mind herof, Peter teacheth. 1. Pet. 2. where he sayth thus: you are a chosen generation, a kingly priesthood, a holy nation, a people whom God claymeth proper to himselfe, that yee should set forth his wo^rks, who hath called you out of darknesse into his wonderfull light. You that in times past were no people, are now the people of God, you which in times past obteyned no mercy, haue now obteyned mercy. Herevpon the Apostle inferreth: Absteyne therfore from fleshly lustes which fight ageynst the soule, and make your conuersation honest among the Heathen. As many benefites of God then as wee heere of towarde vs, so many spurres shall there bee to pricke vs so^rward to godly and holy lyfe. Wherefore sith Christe heere promyseth so great things, and sith that the heauenly Trinitie dwelleth in them that beleue: Let vs endeuer to bee cleane and pure, as it be cometh Gods temples to bee. Let vs bee spiritual things, that wee may reigne ouer sinne, and not serue it any moze in the lustes thereof.

Let

Whitsonday.

Let vs bee preſts that may offer quicke ſacrifices vnto God, and call vpon him by fayth in Chryſt. Let vs bee ſainets and ſegregated from the heatheniſh routes of the world, that wee ſhall not into our former filthineſſe againe.

Of the thirde.

And the comforter, the holy Ghoſt vvhom the father ſhall ſende in my name, he ſhall teach you all things. This is Chryſts promiſſe, whereby he promiſeth his Diſciples the holy ghoſt. Wee haue herd befoze what is the worthineſſe of the Chryſtians: Now let vs heere what is ioyned with this worthineſſe. And bicauſe I am not able to vtter theſe things according to their worthineſſe, I will (after the manner of babes) prattle of eche thing that is ſpoken in this royall promiſſe. Theſe few words therfoze doe containe ſeuene poynts concerning the holy ghoſt, the which I will reherſe briefly, and apply them to our vſe. For theſe points containe the cauſes why the holy ghoſt is ſent and giuen.

Fiſt he is called an Aduocate. Although I haue ſpoken ſomewhat an eight dayes hence concerning this name: Yet peraduenture it ſhal not bee amiſſe to reſete it againe to day.

Therfoze he is called an Aduocate (that is to ſay a ſpokesman,) bicauſe hee is at hande to the afflicted and doeth teache them, comfort them, & take their caſe vpon him as his owne: and in concluſion compelleth vs to crye out, and to ſay with all our hart: Abba father, haue mercy vpon vs for thy ſonnes ſake, whom thou haſt giuen to bee our Sauour. And this is the fiſt cauſe why the holy ghoſt is giuen.

The ſecond is, that he may quicken vs, and therupon he is called a ſpirit. Now there is a double life. The one naturall, wherethrough all liuing creatures liue: and this endureth for a ſhort tyme, for it is ſwalowed by death: and the other life is of God, from which Paule ſayeth, that all thoſe are eſtrangers which haue not knowne Chryſte. The authoz of this life is that ſpirit of Chryſt, which he promiſed to his diſciples.

ciples. This is not of short continuance: but everlasting, as which is proper to the everlasting God. And this life live al they that beleeve in the sonne of God. Gala. 2.

The thirde cause of sending and geuing the holy ghost, is that he may make vs holy, of which operation he is called holy: and he maketh vs holy, at what time he woꝝketh faith in vs, when he regenerateth vs, when he refoꝝmeth our vnderstanding, affections, and will: and to bee bꝛæfe, when he bꝛingeth to passe that wee become newe creatures, and liue according to the will of God.

The fourth cause of sending & giuing the holy ghost vnto vs, is that he may stablish a certeyne louingnesse among vs: and therfoze he is said to bee sent from the father to his children. foz as the father embraceth his children with an inward kindnesse & loue: so he desireth nothing moze, than that the childꝛe folowing the nature of their father, should mainteine bꝛotherly loue among them selues. Thus too doe it bee cometh them that acknowledge God to bee their common father. As foz those that refuse to doe so, either they neuer were his children, oꝛ else they are shamefully growen out of kind from the nature of their father.

The fifth cause of sending the holy ghost is, that wee may lerne of him, in what sozt our heauenly father is mynded to wards vs. Therfoze the Lord sayth: and he shal teach you al things. What? Shall he teach any other thing than y which the Prophets and Moyses haue taught? No any other thing than is deliuered vs in the scripture? No fozsoth. foz he shal teach the self same things. Doth not y scripture suffice? Yes, it suffiseth as in respect of doctrine, but not as in respect of our capacitie. foz although wee heere the woꝛd a thousande times: yet is it vneffectuall vnlesse he teache within. foz as noynting (as sayth the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy ghost, is shewed in this saying, in my name. By which saying is signified the vtterniost ende oꝛ the final cause why the holy ghost

Z. f.

is

Whitson Sondag.

is giuen: which is, that they which beleue in Chryst may bee saued. For in as much as Chryst is our saluation, & that the holy ghost is sent in his name: there is no dout, but he is sent for our saluation sake.

The seuenth cause is, that he may confirme Chrysts word in vs. He (sayth Chryst) shall teach you all things: he shall put you in mynde of all thyngs that I haue spoken vntoo you. These things are signified breuely concerning the holy ghost, in our Gospel that is red this day in our Church: no things are noted yet more breuely in our Creede, which are, that the holy ghost is very God, that he is the thirde person in Trinitie, that he quickeneth and sanctifyeth, & that wee must leane vnto him by liuely fayth, as vnto the father and the sonne. But as concerning these things wee shall heere more another time, and haue herd more a while ago.

Of the fourth.

MY peace I leaue vntoo you, my peace I giue vntoo you not as the vworld giueth doo I giue you. This promise of Chryst is right great also, and much greater than the wozld vnderstandeth. Doth not Chryst say, (as we haue herd of late) in the wozld ye shall haue trouble, and they shal cast you out of their sinagoges: It is so. Therfore Chryst maketh a difference betwene the two sortes of peace: betwene the peace of the wozld, and his peace. What maner of peace the peace of the wozld is, there is no man but he vnderstandeth. But what maner of peace Chrysts peace is, onely the chilozen of God vnderstande. For it is that peace whereof the Gospell speaketh, and of which I haue entreated abundantly the first Sunday after Easter. Neuerthelesse to the intent I may breuely repete the same things, The peace of Chryst is our reconcilement vnto God, the remission of our sinnes, the giuing of the holy ghost, and euerlasting life, according to this prayer of the Church: O God which by the lightning of the holy Ghost hast taught the hartes of the faythfull, giue vnto vs that peace which the wozld cannot giue, and that our hartes may

his voice, and hee calleth his ovne sheep by name, and leadeth them out. And vwhen hee hath sent forth his ovne sheepe, hee goeth before them, and the sheepe folovv him: for they knowv his voyce. A straunger vvil they not folovve, but vvil flee from him: for they knowve not the voyce of straungers. This Proverbe spake Iesus vntoo them, but they vnderstoode not vvhat things they vv ere vv hiche he spake vntoo them. Then sayde Iesus vntoo them ageine: Verely, verely, I say vnto you: I am the door of the sheepe. All (euen as many as come before mee) are theeves and murtherers, but the sheepe did not heare them. I am the doore, by mee if any enter in, he shalbe safe, and shall go in and oute, and finde pasture. A theefe commeth not but for too steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundautly.

The exposition of the text.



¶ Herd yesterday of the everlasting life whiche wee atteine by faith in Chyzte: & this day is shewed vnto vs the true doo, and the true doo is keper, least any man might stray from the righte gate of eternall life, and seeke another way or doo, by whiche he cannot come to eternall life. Now to the intente wee may the better vnderstand the texte of this Gospel, wee must marke the occasion and purpose or drift therof, wherby the effect of the meaning may be gathered. The occasion was this. Chyzte healed a blinde man, that had bin blind from his birth: by which dede hee shewed his Godheade, and that hee was the Messias, whiche had bin promised long agoe. But the Pharisses and Scribes (who at that tyme were counted the shepheardes of Gods people) were offended, as they that enuyed Chyzt, the honoz of the Messias, and true shephearde that was promised. Ageynst the bugodlynelle of whome, Chyzte maynteyneth and vpholdeth him selfe to be the true shepeheard. His drift therfore is to shewe the true shepfolde, that is, to define the true

Whitson Tuisday.

true Church, wherof hee alone is the true shepheard. Thus haue wee the occasion & dyt of this sermon. And the summe of it is, that he bothe confuteth the Scribes (whiche vaunted them selues to bee the true shepherds) and auoucheth himself to bee the true shepheard, in whose sheepfolde bee as many as heere his voice and folow him, and depart from strangers: that is to say, from false shepherds. The places are two.

- 1 Of false shepherds.
- 2 Of the true shepheard and sheepfolde.

¶ Of the firste.

Verely, verely, I say vnto you, hee that entreth not into the sheepfolde at the doore, but climbeth in another way, hee is a theefe and a murderer. This is the description of a false Prophet. And by setting for the example of one, hee signifieth all false Prophets. Hee is a false Prophet that entreth not in at the doore. What is it, not to enter in at the doore? It is to appoint another way to saluation than Chryste onely. Then whosoever strayeth from Chryste, strayeth from the doore, & is a false shepheard. *Arius* denyed Chrystes Godhead: therfore did hee stray from the doore, for Chryst is very God. *Phorinus* denyed Chrystes manhood: therfore hee strayed from the doore, for Chryste is very manne. *Sabellius* made two persons in Chryste: therfore strayed hee from the doore, for Iesus is both God and man, one Lorde, and one Chryste. The Papistes say, wee are not saued by the onely merite of Chryste: therfore they stray from the doore, for Chryste alone is the Sauoure of the worlde. The Pharisees and Papistes thrust vpon vs mennes traditions in steede of the Gospel: wherfore they stray from the doore, and enter into the sheepfolde (that is, into the Church) by another doctrine, than the doctrine of Moyses, the Prophets, the Psalmes, and the Apostles, for this is to climbe in another waye. Wee maye therfore note hereby the true mark of false Prophets, which is to climbe into the sheepfolde some other way than by the
very

very gospel of Chryſt, or than by Chryſt himſelf, and to take
vpon them the office of teaching. Theſe falſe teachers are thee-
ues and murtherers. They are murtherers after a double
manner. Firſt, in that they thought their owne doctrine too
bee ſufficient too ſaluation, & the only doctrine that ſed: when
neuertheſſe there is no vnderſtanding of the word, but
if Chryſt open, and as it were vnbolt the dore. Secondly, ſo,
that they deuised alſo new traditions of their owne brayne,
which they thought too bee auaylable too ſaluation: according
as wee manyfeſtly ſee it to haue bin cuſtomably done by the
Papists, which haue taught, that this work, this Maſſe, this
Kolarie, this praying vnto Saints, and this order, deſerued
ſaluation. They are theeues moreover, firſt bicaufe by their
craftineſſe, they take away the true doctrine. 2. Cor. 11. lyke
as the ſerpent deceyued Cue by his wilineſſe. Secondly, ſo,
that whe they haue ſtolne away the true doctrine, they ſoſt
in a wycked doctrine, wherethrough they ſtrengthen the
handes of the vngodly, and diſcourage the hart of the righ-
tuous. Ezech. 13.

But what meeneth it that it ſoloweth in the text. As ma-
ny as came before mee, are theeues and murtherers, Came not
Moyses, Elias, Elay, Helifeus, Jeremie, Daniel, & many o-
thers beſore Chryſt? If they came beſore him, they wer thee-
ues & robbers, according as y lord in this place auoucheth o-
penly. They are ſaid too come beſore Chryſt, y come without
Chryſt, y come without his doctrine and ſpirit. But the holy
pꝛophets of God came with Chryſts ſpirit and doctrine: ther-
fore they came not beſore Chryſt. neyther were they theeues
& murtherers, but true ſhepherds of Chryſts ſheepfold. Hier-
ypoſt Auſtin ſaith wel: They come to him, y come with gods
word. I (ſaith he) am the way, y truth, & the life. If he bee the
truth, they come with him y be true, As many then as come
without him, ar theeues & murtherers, y is too ſay, they come of
their owne heads, to y intent to ſteale & kil. They ar theeues
bicaufe they ſay that that is theirs which is an other mans:
and

Whitson Tuisday.

and they are murtherers bicause they also kill that whiche they haue stolne. So then how great daunger there is in false teachers. They clayme Chrysts flocke to them selues like thœues : and they kill them like murtherers. Upon good cause therfoze doth Chryst in the Gospel warne all men to beware of false prophets, that is of false teachers that bring not with them Gods truth.

¶ Of the second.

BVt hee that entreth at the doore, is the shepherde of the sheepe. Where he entreateth of the good shepherd, and denieth him to bee the good shepherd that entreth in at y^e doore. There are foure sorts of good shepherds. For first God himselfe is called the shepherd of his sheepe, according to that which is witten. Hierem. 23. Behold, I wil gather the remnant of my flock out of al lands, into which I had cast them out, and will bring them ageine into their owne grounds, and they shall encrease and bee multiplied. Also Psalme. 23. The Lorde is my shepherd, I shall want nothing: he shall put me in a place of pasture. Secondly Chryst, God & man, is also a true shepherd, as he himselfe witnesseth in this gospel, and as we haue herd euen now. I am the good shepherd : whiche thing hee proued by that that hee redeemed his sheepe with his owne life. The thirde kinde of shepherdes are the godly teachers, of whom the Lorde speaketh in Hieremie : I will raise by shepheardes among them, and they shall feede. And Chryst maketh Peter a shepherd, when hee sayeth : Feede my sheepe. The fourth kinde of shepherds is the ciuill magistrate. Wherevpon king David is called the shepherd of the people : and in olde time kings were called shepherds of people. Holwe it the Lord in this Gospel speaketh not of the first and last kinds of shepherds, but onely of the middle sorts of shepherds : that is, of himselfe and other godly teachers of the Church : of whom I will speake somewhat, howbeit briefly, bicause I spake of this matter a while

while ago. A good shepheard therfore in generall is, first he that entreteth in at the doze, that is, which cometh with Christ and bringeth the true Gospel, as the prophets and Apostles did in old time, and as all do at this day as many as teache the Gospell purely. Secondly, he that feedeth the sheepe, not with rotten but with wholsome foder, namely with the lively word of God. Thirdly this dozekeeper or porter openeth: that is to say, Christ maketh the word effectually and awayable to the saluation of the sheepe. For vnlesse Christ open, in vayne is the labour taken, and the sheepe are not fed to any purpose. Fourthly, he calleth his owne sheepe by their names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singuler care. Fifthly, he goeth before them. How? In doctrine, lyfe, and Crosse. For a good shepheard must be a pattern to his flocke in doctrine, lyfe, and crosse. Sixthly, his sheepe folow him, that is to wit, in purenesse of doctrine, in holynesse of lyfe, and in patience vnder the crosse. But why do his sheepe folow him? First bycause they know his voyce: Secondly bicause they flee fro a stranger: for they know not his voice. We haue here a descriptiō, not only of a true shepheard, but also of the true sheepe, which are in one sheepfold of the chiefe shepheard God. What is the sheepfold? It is the catholike church. Who bee the sheepe? All that heere the voice of the shepheard, folowing him and fleeing from strange shepherds, who in deede are no shepherds but theues and murtherers. Here are the differences to bee hild betwixt the true Church and the false Church. The proper marks of the true Church, are these: which whoso hath not, let him know that he is none of Christs sheepfold.

Which are these marks of the true Church, or of Christs true shepfold? The first is the vncorrupted voice of the heavenly doctrine, according to this saying: My sheepe heere my voice: The second is the right vse of Baptisme. The third is, the vse of the Lords supper according to Christs institution. The fourth is the vse of the keys according to Christs com-

Aa. j.

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Whitson Tuisday.

maundement. The fifth is the Crosse. The sixth is mutuall loue among Chrysts shæpe. The seventh is mutuall praye-
er one for another. And the eight is the mayntenance of the ministerie of gods woꝝd. These are the true marks of Chry-
stes church, the which a man may cōprehend in fewe woꝝ-
des. As we may say, that the first mark of Chrysts shæpe, is
the vncorrupt voice of preaching of the gospel: the second, the
lawfull vse of the Sacraments: and the third obedience to-
wards the ministerie of the woꝝd. For in these thre are con-
teined the other eight that I set.

We haue in generall who is a good shepherd, and who bæ
the true shæpe. Now let vs apply them to examples. First,
vnto Chryst the chæfe shepherd and vnto his shæpe. And af-
terward to other ministers of the woꝝd, who vnder Chryst
are also called shepherds.

Chryst proueth himselfe to bæ a good shepherd, by that he
giueth his life for his shæpe. For he came downe fro heauen
to seeke that was losse, to heale that was diseased, and to
close vp the wounds which the wolues had giuen his shæpe.
This shepherd went befoze his shæp in purenesse of doctrin,
innocencie of life, & crosse. He fedeth his shæp with the helth-
ful foder of God, that is, with the woꝝd of the gospel. He ga-
thereth together his stray shæpe. He kæpeth alway the wol-
ues with his shæpewake. And to bæ bꝛefe, he setteth by no-
thing so much as by the welfare of his shæpe. His shæpe are
Abel, Abraham, Isaac, Jacob, Dauid, Ioseph, Anna, Mary,
Simeon, and many others, whiche leauing their errour,
gaue eare to Chrysts voyce, following him in doctrine, lyfe,
and crosse, who they shall folow in glorie also, in their time.
For if we suffer with him, we shall bæ glorified with him.
His shæp at this day, are as many as beleue the gospel, and
serue Chryst in true profession and godlinesse.

Now what rewarde Chrysts shæpe shall looke for at their
shepherds hande, who is both the doꝝe and the doꝝekeeper,
Chryst himselfe sheweth, when he sayeth: If any man enter
by me,

by mee, he shall bee fued, and he shall go in and out, and shall finde feeding. That is to say, if any man leaue the darknesse, and followe mee that am the light, hee shall go in, namely by fayth: and hee shall go out, by profession, godlynesse, and charitie: and hee shall finde feeding, that is to wit, by the woꝛde of life in this woꝛlde, and by euerlasting blisse in the life to come.

Besides this, good shepherds are all godly ministers of the woꝛde, whiche followe Chꝛystes example in feeding of their sheepe. Suche a one was Elias, suche a one was Hieremie, suche a one was Eloy, suche were the Apostles, & suche now a dayes are all they that preache Chꝛyst sincerely and go befoze their sheepe in doctrine, life, and crosse, whiche see not the woldes, but keepe them from Chꝛystes sheepfolde with the sword of the spirit and earnest prayers. These also haue sheepe of their owne, those that heare their voice, and followe them in doctrine, godlynesse, & patience. What? doe not their sheepe belong vnto Chꝛyst only? Yes, that doe they. How then saith hee that they belong to the shepherds that feede them? They are their shepherds in respecte of charge: but they are onely Chꝛystes in respect of possession and ownership: for hee hath purchased the sheepe vnto him selfe with his owne precious blood. But in as muche as we haue lately heard the sermon concerning the shepherde and his sheepe, I will say no moze of them heer, but wil betake you all to our chiefe shepherd Iesus Chꝛyst, to whom with the father and the holy Ghoste be honour and glozy for euer. Amen.

Upon Trinitie Sunday.

The Gospel. John. iij.



Here vvas a man of the Phariseys named Nichodemus, a ruler of the Iewes. The same came vnto Iesus by night, and sayde vnto him: Rabbi, vvee knowe that thou art a teacher come from GOD: for no man could do such miracles as thou doost,

Aa.ij.

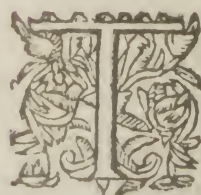
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Trinitie sunday.

except G O D were vvith him. Iesus aunſwered and ſayde vntoo him : verely, verely, I ſay vntoo thee : excepte a man bee borne from aboue, he cannot ſee the kingdome of God. Nichodemus ſayde vntoo him : how can a man bee borne vvhen hee is olde? can hee enter intoo his mothers vvombe and be borne ageyne? Iesus aunſwered : verely, verely, I ſay vntoo thee, excepte a man be borne of vvater, and of the ſpirite, he cannot enter intoo the kingdome of God. That vvhich is borne of the fleſhe, is fleſhe, and that vvhiche is borne of the ſpirite, is ſpirite . Maruaile not thou that I ſayde vntoo thee, yee muſte bee borne from aboue. The vvinde bloueth vvhere it luſteth, & thou heareſt the ſound thereof, but thou canſt not tell vvhen it cometh, nor vvhyther it goeth : So is euery one, that is borne of the ſpirite. Nichodemus aunſwered, and ſayd vntoo him : how can theſe thinges bee? Iesus aunſwered and ſayde vntoo him : Arte thou a mayſter in Iſraell, and knoweſt not theſe thinges? Verely, verely, I ſaye vntoo thee : VVee ſpeake that vvee knowe, and teſtifie that vve haue ſeene, and yee receyue not oure vvitneſſe. If I haue tolde you earthly thinges, and yee beleue not : how ſhall yee beleue if I tell you of heauenly thinges? And no man aſcendeth vp intoo Heauen but hee that came dovvne from Heauen, euen the Sonne of man, vvhiche is in Heauen. And as Moyſes liſte vp the Serpente in the vvilderneſſe, euen ſo muſt the Sonne of man bee liſte vp : that vvhoſoeuer beleueeth in him, perishe not, but haue euerlaſting life.

The expoſition of the Text.



His feaſte may woꝛthely bee called the feaſt of our Cꝛed, or of our Faith. For it is ordey- ned to the intent folke ſhould in the Church bee taught concerning God, who is one and true in ſubſtāce, and thꝛee in perſons : and of benefites tovvardes the Church. For after that Chꝛyſte and his benefites: the louingneſſe of the Father in ſending his ſonne into the woꝛlde : and the ſending of the
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holy Ghost too comfort the Gospell, had bin intreated of, the former Sundayes: the Church thought it conuenient too knit al these things together, and too teach them as this day, too the intent the things that were declared at large, might briefly be brought too remembraunce again. And the church setteth forth this text of the gospell, which you haue here, for a very good purpose. For in it are set forth Gods benefites towards his Church. For as the Father sente his Sonne, y he might become a sacrifice for sinne: so is the holy Ghost giuen too beget the beleeuers ageyn, vnto euerlasting lyfe. The summe of this present Gospell therfore is, that those whiche are begotten ageyn in the fayth of Chryste, are heires of eternall lyfe, by the benefite and meryte of Chryste, whom the father hath sent. Now to the intent wee may keepe a certain order, I will in this sermon entreate.

1 Of the knowledge of God.

2 Of the spirituall regeneration or new birth.

3 Of that most comfortable saying of Chryste, as Moyses lifted vp the serpent in the wilderness: so must the Sonne of man also be lifted vp. &c.

Of the firste.

For as much as too know God, is lyfe euerlasting: it standeth men in hand too looke for the true knowledge of God. The knowledge of God is of two sortes. The one is heathenish, naturall, and philosophicall: and this is vnperfect: For the wyse men of the worlde, whiche were not instructed by Gods word, erred in foure poynts. First in the substance of the Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are hysled out of all men, who denied that there is any god at all. The wise men which confessed that ther was but one God, misdeemed of his substance. For they thought not him too be God, who is the Father, the Sonne, and the holy Ghoste. Perther deemed they aright concerning the persons. As for Gods prouidence, some of them toke it quite away. Other some de-

Aa. ii.

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Trinitie sunday.

nyed it too bee vniuersal. For they were of opinion, that god cared for the grettest things, but not for these earthly things. As for Gods will concerning free mercy, they were utterly ignorant of it: but that he will one day punish the stubborne, they were warned by the recoorde of their owne conscience. But from whence had the heathen this slender knowledge, such as it is: Dauid and Paule witnesse, that they had this knowledge of God by his creatures. For Paule in the first too the Romanes sayth: That whiche is too bee knowne concerning God, was manifest vnto them. For God dyd shew it vnto them. So that his inuisible things, that is too say, his eternall power and godhed are understood and seene, by the woorks from the creation of the world, too this intent that they might bee without excuse. Dauid also sayth: The heauens declare the glorie of God, and the firmament sheweth his handy woorks. That is too say, the heauen that wee see, sheweth God the woorkmaister thereof. The effect of all philosophicall knowledge concerning God, comyneth too this point: first man by beholding the things that are created, is brought too this point, that he confesseth ther is some body by whom all these things were made: and by whose power all things are gouerned: and heerby he must of necessitie bee drawne too this eternall power and godhead: for it must needs bee, that he that made all things, must bee of auncienter continuance than all the things that are made, and so consequently without beginning. And it foloweth of necessitie, that this incomparable power whiche suffizeth too rule so huge a woork, must needs bee more excellent than any other power, bee it neuer so exceeding. Now this is the selfe same thing that wee cal God: who ageyn, vnlesse he bee only one, surely is not he that made all things, nor that ruleth al thinges, and therefore neyther euerlasting, nor almightie, no nor G D D. This is the summe of that whiche the wyse men of the worlde doe knowe concerning God. Of whiche knowledge the vse is of thre sortes. The first is, that men may

may acknowledge God by his creatures : secondly, that whē they knowe him they should worship him : and thirdly, that when they knowe God, and worship him not, they shoulde bee inexcusable. The firste and seconde are the prope ende of knowing God. The thirde is accessarie through mans owne faulte. Another knowing God commeth of the Scripture, or of Gods word, which knowledge is breely conteyned in the Apostles Creede: whiche is, that we beleue there is but one God : that we beleue there is thre persons in one Godhead: that we should know Gods will, and his benefites towards his church: & that we should knowe the mean, by whom we may bee made partakers of the benefites of the holy trinitie.

Nowbeit to the intent we haue the fuller perceiuerance of this knowing of God, I will set and expound foure points concerning this helthful knowledge of God, wherof the first shalbe a cōfirmation y there is but one God. The second, a declaration that ther be thre persons in that one godhead. The thirde, what is to bee considered in euery of the persons seuerally: & the fourth what is the helthful vse of knowing God. First the confirmation is to bee fetched out of recordes. And as for recordes y confirme the vnitie of God, I wil take them out of Moyses, the prophets, the Psalmes, and the wytyngs of the Apostles. Moyses. Exod. 20. Deut. 5. I am the Lorde thy God that brought thee out of the lande of Egypte, thou shalt haue none other Gods before mee. Deu. 6. Herken O Israell the Lorde our God is one God. Esay. 43. Before mee there is no God made, neyther shall there bee any after mee. I am, I am God, and there is no Sauoure besides mee. 44. I am the first and the last, and besides mee, there is no God. Psalm 18. Who is God but the Lorde of hostes, and who is strong, but our God? Paule. 1. Cor. 8. We knowe that there is none other GOD but one. 1. Tim. 2. There is one God. These recordes and many other do evidently conuince, that there is but one God, whiche thing the Catholicke Church also confesseth, when it sayth : I beleue in one God.

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The

Trinitie sunday.

The secoude of the persons. That there bee thre persons in one godly nature, not multiplied but abyding one in number: Reason is not able too conceive. Wherefore this is a misterie rather too bee reuerenced, than too be serched. Whereupon sayth Bernard. Too serch this, is a poynt of rashnesse: but too know it, is eternall life. And Salomon: Hee that is a sercher of his maiestie, shall bee ouerwhelmed of his glorie. Wherefore lette vs in this behalfe, keepe our reason prisoner vnder Gods warde, and let vs beleue the testimonies of the scriptures concerning so greate a misterie. The reason why the Church beleueth that there bee thre persones in one nature of Godhead, is this: There is but one God, whiche thing is already proued by many testimonies. The father is God, the sonne is God, the holy Ghoste is God. Ergo the Father, the Son, & the holy Ghoste is one God. That the Father is God and likewise the Sonne, and the holy Ghost, it is too bee proued foure wayes. First by the clere wordes of the Scripture. Secondly by their workes. Thirdly by the worship which is due too the Father, the Sonne, & the holy Ghost. And fourthly by the continuall consent of the Church.

The wordes of the Scripture are clare. Math. 3. The Father speaketh from heauen: the Sonne standeth in the riuier, the holy Ghost commeth down in likenesse of a Dove vpon Chryst. 1. John. 5. There are thre that beare witnesse in Heauen: the Father, the worde, and the holy Ghoste, and these thre are one.

Ageine, their workes shewe the same thing. The Father createth, the Sonne createth, the holy Ghoste createth. The Father iustifieth, the Sonne iustifieth, and the holy Ghoste iustifieth. The Father gouerneth all things, the Sonne gouerneth all things, and the holy Ghoste gouerneth all things. These workes of creating, iustifying, and gouerning, are proper vnto God. Wherefore in as much as they are attributed too the Father, the Sonne and the holy Ghost alike, we must of necessitie confesse the Godhead of them.

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The same thing is also confirmed by the worship of them. The father is prayed vnto, the Sonne is prayed vnto, the holy Ghost is prayed vnto. But none is too be prayed vnto saue only God, neyther is any too be beleued on, sauing God only: Wherefore the father, the sonne and the holy Ghoste are one God.

Herunto also perteyneth the consent of the church. This is the Catholick sayth, that wee worship one God in Trinitie, and the Trinitie in vnitie, neyther confounding the persones, nor deuiding the substance. For the persone of the father is one, the person of the sonne is another, and the person of the holy Ghost is another.

The thirde is, of those things that are too be considered in the persones. In the persones there be foue things too be considered. 1. The substance. 2. the persone. 3. the distinction of the persons. 4. the work. 5. and the wil.

The substance or nature of the father, the sonne, and the holy ghost, is all one. For the father is not one thing, the sonne another thing, and the holy ghoste a thirde thing: for the substance of the godhed is one, and the nature simple. And therefore the father is sayd too be in the sonne and the holy ghost: the sonne in the father and the holy ghost: and the holy ghost in the father and the sonne.

The second thing that is too be considered in the Trinitie, is the persone: that is too wit, that there is one persone of the father, another of the sonne, and another of the holy ghost. In this Trinitie of persones nothing is before or after other, no thing greater or lesser than other: neyther in time, because all the persons are coeternal: nor in nature, because al are of one selfe same substance: nor in dignitie, because they are coequal: nor in vnderstanding because they are comprehended in vnderstanding all together.

The thirde thing that is too be considered in the Trinitie of the persones, is personall distinction. And here is firste too be marked, how God is discerned from creatures. And nexte

Aa. v.

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Trinitie Sunday.

how the persones of the Godhead are discerned one from another. The distinctions by which God is discerned from creatures, are these. First, that in one vndeuided nature not multiplied, there be three persons. Secodly that God is an euerlasting mind. Thirdly that God is the creator. Fourthly that God is in the world & about the world. And fifthly that God is in al places, & yet coneyned within no place. These five properties are incident too God only, and too no creature.

The persones are distinguished one from another, by double properties, inward and outward. The inward, are too beget, too be bozne, and too procede. The father alone begetteth the sonne: the sonne only is bozne of the father: the holy ghost onely proceedeth from them bothe. The outward properties are too send, and too be sent: Only the father sedeth: the sonne and the holy ghoste are sent, but after a diuers manner. The sonne being sent, took vpon him mannes nature, wherin hee was made a sacrifice. The holy Ghoste is sent into mennes harts too kindle a new light in their mindes.

The fourth thing that is too be considered in the persons, is the work of the Trinitie. Herein is the rule of Austin too be obserued. The workes of y Trinitie (as in outward vew) are vndeuided: howbeit sauing the property of eche person. The father createth, the sonne createth, and the holy Ghoste createth. The father regenerateth, the sonne regenerateth, & the holy ghost regenerateth. But the father createth by the sonne, and the holy ghost preserueth the things created. The father regenerateth in the sonne, by the holy ghost.

The fifth thing whiche I sayd was too be considered in the persons, is the wil: which what one it is, these things, following doe declare. 1. First their workes past and present. 2. The commaundementes. 3. The threatnings and promises of the law. 4. The promises of the Gospell. 5. Examples: and 6. his vnpartialitie, and that hee is no acceptor of persons. Al these things toogether teach, that God is angry with sinners, & wil punish them, and that he wil forgiue the sin of all those that flee

Alse too the Mediator, and giue them euerlasting life, without hauing respect of any nation or people.

Now remayneth the vse, which is manifold. First therefore these things will frame our iudgement aright concerning G D D. For wee must acknowledge God too bee such a one, as he hath shewed himself too bee by his word & record, according too the verse: *Belieue thou God that thing too bee, whiche he hath shewed he is too thee.* Secondly, these things teache vs too haue a right opinion concerning the creation, which is the worke of the whole Trinitie. Thirdly too haue a right opinion concerning the reparatio of mankind, which is also the worke of the whole Trinitie, as is sayde afoze. Fifthly, these things instruct vs how to cal vpon god aright. For inuocation is too bee directed too this God alone, which is the father, the sonne, and the holy ghost. Sixthly, these things admonish vs too liue warely and holily, as in the sight of god. And thus much concerning God and the Trinitie, all which things are breely set forth in our Creede.

Of the second.

VNlesse a man be borne agein of vvater and the holy ghost, he cannot enter intoo the kingdome of God. This is the second doctrine that I purposed vpon: For the better vnderstanding wherof, two things are too be marked. The first is, with whom Chryst talketh: the other, what was the occasion of this saying. What maner a one he was with whom Chryst talked, the text sheweth. He was an honorable and a noble man: he was a Prince of the Iewes: he was a Pharisee, suche a one as liued blamelesse according too the lawe of Moyses. And the occasion was this. Nicodemus came too Chryst by night, and lyke a right Pharisee thought himselfe righteous by the deedes of the lawe, by sacrificyes, and by keeping of the Sabothes. Wherefore he wondered y John set out a newe doctrine concerning righteousness and Baptim, which he himself being a doctor of the law, was ignorant of. Chryst therfore pꝛeuēseth his iudgemēt with this saying.

Unlesse

Trinitie Sunday.

Unlesse a man bee bozne ageyne, he cannot enter into the kingdome of God. At these wordes Nicodemus is astonied, and sayth: How can a man when he is old be bozne ageine? To whom Chryst answereth: Verely I say vntoo thee, except a man bee borne agein of vvater and the spirit, he cannot enter into the kingdome of God. Here Chryst sheweth that he ment not of the fleshly birthe (accoꝝding as Nicodemus vnderstood him:) but of the spiritual birth, which he proueth to be needful by this, that our foꝝmer birth is vncleane. That (sayth he) vvhich is borne of the flesh, is flesh. That is to say, whatsoeuer is bozne in this coꝝruption of nature, is vncleane and giltie, and therfoꝝe not meete to receiue the kingdome of God. Herevntoo he addeth the maner of regeneration. The vvinde bloweth vvhere it listeth, and thou heereest the noyse of it, but thou knowest not from vvhence it commeth, nor vvhyther it goeth. So is euery one that is borne of the spirit. That is to say: Like as the wind is then first felt when it bloweth albe it that no man know from whence it commeth, oꝝ whither it goeth: so this spirituall regeneration is made after a certein secret maner by the power of the holy ghosht, whiche when it is done, is perceyued by the newe motions of the newe man.

Howbeit to the intent me may vnderstande these things, we must marke the conueyances and instruments of this spiritual birth. First the seede of this birth is the word of the Gospel, which is preached by the voyce of the ministers. Secondly the holy Ghosht, who in the preaching of the gospell is effectual, & woꝝketh faith: by which we both giue credit to the word of God, and also persuaue our selues that god is at one with vs foꝝ his sennes sake, and therwithall altreth our nature to a new obedience. Thirdly when these benefits are receyued by faith, as it were into the soyle of the hart, then man being bozne a new, feeleth by and by within himself the motions of the holy ghosht: and water is applyed outwardly as a seale of the inward regeneration, and a testimoniall of the

the grace of Chryſt beſtowed vppon him. The effects of this new birth are ſeen in the minde, in the affections, in the will, and in the outward woꝝks. For the minde is lightened with the brightneſſe of God: the affections are purged: the wil is made forward: and a new obedience of all the powers is begun. Briefly, he that beleueth, is borne a new.

Of the third.

AS Moyſes liſted vppe the Serpent in the Deſert, ſo muſt the Sonne of man bee exalted, too the entente that all that beleue in him ſhoulde not perrish, but haue life euerlaſting. The ſtoꝛie of the ſetting vp of the Serpent in the wilderneſſe, is in the fourth booke of Moyſes and the xij. Chapter. Which figure Chryſte in this place applyeth too his owne perſon, ſaying: Like as Moyſes liſted vp the Serpente in the wilderneſſe: This ſaying of Chryſt conteyneth many things. For firſt it openly witneſſeth, that the lawe taketh not away ſinne. For if the law coulde take away ſinne, then Chryſte had not needed too haue bin ſacrificed too purge ſinne. Ageine, it ſheweth why Chryſt was giuen too bee the Meſſias, and why the ſonne of GOD tooke mannes nature vpon him. For he was giuen too bee liſted vp vpon the Croſſe, and that ſaluation might by that meanes happen too the whole woꝝlde. Beſides that, this ſaying ſheweth that Chryſtes kingdome is ſpirituall and euerlaſting. Moreover it teacheth what maner of righteouſneſſe it is, wherby we ſtand befoꝛe God, oꝛ how we bee made partakers of Chryſtes benefites, that is too wit, when we beleue on Chryſte that was liſted vp, that is too ſaye, that dyed vpon the altar of the Croſſe. Laſt of al heer is ſet foꝛth a moſt ſweet comfoꝛte, that this grace wherby we haue entraunce into heauen, is offered vntoo all men: whiche thing this woꝝd of vniuerſalitie all that beleue dooth ſhewe. Let vs therefore conceiue god hope of ſaluation, whiche is offered too all men by Jeſus Chryſt, too whom with the father & the holy Ghoſte bee honoꝛ foꝛ euer, and euer. Amen.

The

¶ Upon the first Sunday after

Trinitie.

¶ The Gospel. John. v.

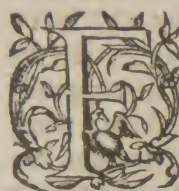


Here vvas a certeine riche man, vvhich vvas clothed in purple and fine vvhite, and fared deliciously euery day : And there vvas a certayne begger, named Lazarus, vvhiche lay at his gate full of sores, desiring too bee refreshed vwith the crummes vvhiche fell from the riche mannes boorde, and no man gaue vntoo him. The Dogges came also and licked his sores. And it fortunied that the begger dyed, and vvas caryed by the Angelles intoo Abrahams bosome. The rich man also dyed and vvas buryed : And beeing in Hell in tormenres, hee lifted vp his eyes and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed and sayde : Father Abraham haue mercy on mee, and sende Lazarus, that hee may dippe the tippe of his finger in vwater and coole my tongue, for I am tormented in this flambe. But Abraham sayde : Sonne, remember that thou in thy life time receyuedst thy pleasure, and contraryvwise Lazarus receyued paine : But novve hee is comforted and thou arte punished. Beyonde all this, betweene vs and you there is a greate space set, so that they vvhich vwould go from hence too you cannot: neyther may come from thence too vs. Then hee sayde: I pray thee therefore Father, sende him too my Fathers house (for I haue siue brethren) for too vvarne them, leaste they come also intoo this place of tormente. Abraham sayde vntoo him : they haue Moyfes and the Prophets, let them heare them. And hee sayde : Nay Father Abraham, but if one come vnto the from the dead, they vvill repent. Hee sayde vntoo him : If they heare not Moyfes and the Prophets, neyther vvill they belecue, though one rose from death ageine.

The

The .j. Sunday after Trinitie. 192

The exposition of the Text.



From the first Sunday in Aduent hitherto, hath bin set forth the doctrine concerning euery seuerall article of our Fayth. Now in the Sundayes folowing vnto the first Sunday in Aduent again, is intreated of Chrysts miracles, and of the nature and true frutes of faith: and that too this intent, that the truthe of the Gospel might be confirmed by the doctrine of miracles, and that the doctrine of faith, and the frutes of the same, might stirre vs vp to good woorkes. Chryst teacheth of good woorkes, fve wayes. For sometime he is contented with the doctrine alone, as when he sayth: *Be ye mercifull, for to repentance, bying forth frutes woorthy repentance.* And sometime he alledgeth himself for an example for his to follow, as when he sayth: *learne of me because I am meeke and lowly of hart.* One while he propoundeth parables: as of the good steward, of the ten virgins, of the seede cast into the ground, and such others, wherof there is store in the stories of the Gospel. And another while he vseth threathnings, as when he sayth: *except your righteousness exceede the righteousness of the Scribes & Pharisees, ye shall not enter into the kingdome of heauen.* Also we be to you Scribes, Pharisees, Hypocrites. &c. And now & then he setteth forth the rewarde and penalties, with notable examples, lyke as he doth in this Gospel. To be short, the Lord leaueth nothing vnattempted wherby he may make his disciples bent to liue honestly.

Now let vs come to this daies Gospel: the summe wherof is, that Chryst our Lord by putting forth two examples, discourageth vs from vnnmercifulnesse and crueltie towards the poore, and encourageth vs to pitie, and to constantnesse in suffering the miseries of this life. For as by the example of the rich glutton, he teacheth what punishment remaineth for the vnnmercifull: So by the example of poore Lazarus,

Ha.

The .j. Sunday after Trinitie.

he exhorteth to pitie and honest life in the feare of God. The vse hereof therfore shal be, that the rich men which are mercylesse towards their neighbours, may beholde as it were in a table, what punishment they shall one day abyde, if they amend not betimes. And ageyne, that the poore being godly and afflicted in this lyfe, may (by the example of this poore man Lazarus) rayse vp themselves, and patiently tarie for their deliuerance and blisshed rest, yf they continue in faith vnto their death. The places be thre.

- 1 The description of this Glutton, with the lessons thereof.
- 2 The description of Lazarus, with the comforts thereof.
- 3 The Lordes saying: They haue Moyses and the Prophets.

Of the firste.

There vvas a certeine riche man, vvhich vvas clothed in Purple and fine vvhite. In this first place are foure things to be marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this riche mannes damnation. 3. The right vse of riches. 4. The state of the wicked mennes soules after this life.

First therfore when this Glutton is damned, in generall are all they reproued that are hard to the poore, and whiche flowing in riches them selues, are touched with no care of the poore: of which sort there be many in the world. This rebuke perteyneth to those also, that neither with their countsell nor with their substance doe helpe the ministerie of the world, or the needy members of the church. Wherefore let euery man aduise himself wel, and take warning by the damnation of this Glutton, that he may lerne to be wise.

The cause of this Gluttons damnation ar not his riches, and the finenesse of his apparell, and his deintie fare, so they had bin measurably vsed, as it appereth by the Gospel it self. For poore Lazarus was taken vp into the riche Abrahams bosome,

The .j. Sunday after Trinitie. 193

bosom. For if riches had bin y^e efficient cause of damnation, Abraham also had bin damned: David had bin damned: and so had many other kings and rich men bin damned. But riches, and hono^r and such other things may bee an occasion of damnation, namely when men abuse them to the dishon^r of God, and the contempt of their neighbo^r, to the maintenāce of pride & superfluitie. But what were the causes why this Glutton was damned? Thre horrible faults, which are noted exp^{re}ssly in the text. Of which the first was fleshly carelesnesse, which had with it these euils: that he repented not: that he had no feeling of Gods iudgement and wrath: that he was touched with no care no^r regarde of his duetie. For fleshly carelesnesse hath these things continually going with it. An other fault for which this Glutton was damned, was ryot and surfeting, by which bothe mennes bodies and myndes are ouercharged, that they cannot think a whit of the matters of their saluation. The third fault for which the Glutton was dāned, was the disdeyning of Lazarus, which thing sufficiently bewrayeth that he had no faith. For wher as is true faith, there can bee no crueltie towarde the po^{re} and needie. For these thre causes, was the Glutton damned. After whose example many runne daily to assured damnation, which with their riches do meyneteine carelesnesse, surfeting, and disdain of Chrysts members. Wherefore if we like to be saued, let vs amend betimes, and let vs take heede that wee abuse not Gods gifts to our owne destruction.

In the third place it is to be gathered by this example, on the contrary part, what is the true vse of riches, which true vse consisteth in these foure poynts.

The first is, that we employ part of our substance to the mayntenaunce of the minist^{rie}: and this vse is confirmed first by the end of man. For man was made to the end he should acknowledge and praise God. Wherefore the goddes that he hath ought to bee employed to this ende. Secondly this vse is confirmed by the commaundement of God often-
Ab. i.
times

The .j. Sunday after Trinitie.

tymes repeted. For God commaundeth vs too help the church with our abilities. Mozeouer this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches too beutifie and maintain the ministerie of the woꝝd. Ageinst this first and godly vse of riches doe many offend: among whome bee: First suche as conuert their riches too the ouerthrow of the ministerie, like as many Tyrantes haue done in times past, and doe at this day. Secondly such as plucke away the Church goods, and keepe them too themselves. Thirdly also, such as bestowe no parte of their owne goods too the mayntenance of the ministerie of the woꝝd. And mozeouer, suche as by sute or other sleights get intoo their hands the Church goods vnder an honest tytle: as though they were ministers of the Church, wheras they bee no better than dombe dogges which neither haue done seruice too the Church or commo weale, nor euer can doe seruice, but are slouthful bellies and dul beasts: who neuerthelesse wil bee saluted by the names of Bꝛelats, Chacans, Vicars, Abbots. &c.

The second and true lawfull vse of riches is, that wee imploy part of them too the maintenance and garnishing of the common weale wherin wee liue. For common weales are the sogeozning places of the Church: and therefore wee owe thankfulness vnto them, although wee should receiue none other commoditie by them. Ageinst this vse many offend: as for example, those that pay not the ryghtfull Tributes, those that rayse vnyghtfull Tributes: those that imploy not the Tributes too the mayntenaunce of the common weales, but too ryot and surfetting, and oitentymes too making wzongfull warres.

The third right and lawfull vse of riches, is that euery ma should mainteine his owne estate honestly without nigardship. Ageinst which vse offed, first they that wast away their goods in drynking, feasting, and apparell too sumptuous for their degre, as many doe. And secondly also conctious men, which

The .j. Sunday after Trinitie. 194

which delite in their own filthynesse, & mainteine not their estate honestly as becometh them, but are balely appareled and fede grossly, when in the meane while their money lyeth rusting and rotting in their cofers.

The fourth true and lawfull vse of riches is, that wee bestow some part of it vpon the poore, and specially vpon suche as in their pouertie are also godly. For this is y^e chiefe cause why God sendeth poore folkes among vs, that he may make a profe, whether we will folowe his mercie according too Chrystes commaundement. Be mercifull as your heauenly father is mercifull. Against this vse doo many also offend with this rich glutton, whose felowes they shall be one day in punishment, for that they haue in this world folowed him as their master in cruelnesse towards the needie.

Now foloweth the fourth thing which I sayd was too bee considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For whereas Chyist sayth, y^e the rich glutton lifting vp his eyes in hel, saw Abraham a far of, & desired that Lazarus might dip the top of his finger in water too coole his tong: he poynteth out a table, which representeth the state of wicked mens soules after their death: wherein these things are noted. First the exceeding great torment, & the continual woyme of the conscience. 2. The remembrance of his crueltie which he had executed vppon them that were in miserie. 3. Their desire too bee releued by the help of those too whom they had bin vnmercifull in this life. 4. That there shall bee no end of their torments, & that it is in vaine for them to sue for any easement of their paynes, for loke what our Lord for oure capacities sake peynteth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his own conscience, which the Lord (who knoweth al things) could not be ignorant of. Let this punishment of vngodlinesse therfore allure vs too earnest repētance, that wee bee not put too torments whether wee will or no.

Bb. ij.

¶ Of

The .j. Sunday after Trinitie.

Of the second.

ANd there vvas a certeine begger named Lazaraus, vvhiche lay at his gate full of sores, desiring too bee satified of the crummes that fell from the rich mans table, and no man gaue vntoo him. In this exāple of Lazarus are many things too bee obserued wherby wee may receiue bothe instruction and comfort.

First heer is confirmed the Sermon of Peter, who saythe that iudgement beginneth at the house of the Lord. For God punisheth his owne in this life, that they may as it were with a byrdle bee kept within the boundes of theyr due tie. For if all things shold happen to them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlynesse too vngodlynesse. Wher vppon Moyses speaking of the Jewes, sayd: The people sat downe too eate and dzink, and rose agein too play: that is too say, they fel too Idolatrie and other heinous offences. Wherfore let vs beare in mynd the saying of Paul. 1. Cor. 11. When wee are iudged, (that is too say afflicted,) wee are chastysed of the Lord, that wee shoulde not bee damned with this worlde. Therfore let vs haue an eye too Gods fatherly mynd, as often as wee bee hardly delt withall in thys lyfe, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse lyfe.

Ageine, by this exāple of Lazarus wee are taught, that they are not all wretched befoze God, which are cast vnder foote in this worlde: nor on the ether side all in Gods fauor, that seeme happy and blisshed in this life. Lazarus was miserable in this lyfe: but he was in fauoure with God. The Glutton was happye in this worlde: but he was in Gods displeasure. What was the cause: Lazarus feared God through a lively faith: but the Glutton feared not God, but was voyde of fayth.

Thirdey wee see in Lazarus an exāple of Gods providēce. He lyeth despised and disdained. But when he lay without
all

all comfort, the dogges came & licked his sores. Wherby is signified, that God suffereth not the godly to bee so ouerpressed with miseries, but that hee intermedleth comforte wyth their sorowes. For there is no doubt but it came too passe by Gods prouidence, that the dogges came & licked the sores of Lazarus, too the greater damnation of the Glutton and his household. For the meynie folowed the wickednesse of theyr master: for the text sayth, and no man gaue vnto him.

Fourthly let vs marke heere the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is comon too them both, but not the falling out of their death. For the Glutton by death passed too miserie: but Lazarus atteyned too felicitie.

Fiftly heer is too bee marked in Lazarus, the ministration of the Angels. The Glutton despised Lazarus while he was a lyue: but the Angels caried vp his soule when hee was dead. He that was despyed in his lyfe, was regarded and honored of Gods Angels in his death. Neither happeneth this in Lazarus alone: but that which wee read of him, is common too all the godly. For as the soules of the godly are regarded of God: so are they caried by the Angels into the haue of saluation and blissefulnesse.

Sixthly, in the example of Lazarus, wee see what is the state of the godly mennes soules after this lyfe. Lazarus is caried into Abrahams bosom. What is Abrahams bosom? Like as Abraham was therfore called the father of the faithfull, bycause that with him was layd vp the couenant of eternall lyfe, the which he keeping in saythful custodie, deliuered (as it were from hand too hand) first vnto his owne children, and after ward too all nations: & that they are called his children as many as are heires of the same promise: So after death they are sayd too bee gathered into his bosom, bycause they receyue the frute of the same sayth with him. For like as a mannes sonnes whē they come home toogether at nyght from their dayly labor, are cherished as it were in their fathers

Ab. iij.

thers

The .j. Sunday after Trinitie.

thers bosom : So the godly (after their trauels taken in this life) are after death gathered together into blisful rest, where they are wel at ease and in happy case until the rysing agē of the dead. This bosom of Abraham is called also Paradyse, as in that saying of Chriſt to the theſe: this day shalt thou be with mee in Paradyse : where (accozding to the Psalme) is abundance of ioy by beholding of God and euerlasting pleasures in his right hand. To be brief. Blisſed are they that die in the Lord, bycause they ſhal bee euermore with God & ſhal enioy endleſſe ioy.

And as concerning the communication of Abraham & the Glutton, it is to bee known that theſe things happened ſpiritually. For ſo thought the Glutton wyth himſelfe in his torments, and ſuch answer receyued he in his owne conſcience.

Seuenthly behold in Lazarus, the image of the Church in this lyfe. For it is afflicted, and it is deſpyſed of the mighty & rich men of this world.

¶ Of the third.

They haue Moyſes and the Prophets, yet them heere them,

This is a very weighty admoniſhment and exceeding behoofeful: for by this ſaying many are damned.

Fiſt euery one is damned that receiueth not Moyſes and the Prophets. For theſe are giuen of God to lead vnto God and to ſhew the way of ſaluation. He therfore that receiueth them not, abydeſh in his damnation.

Secondly they are damned that receyue them, but yet ſet more by mennes traditions, and rather frame their life after mennes commaundements than after Gods commaundements, notwithstanding Gods charge giuen openly to the contrary. For thus ſayth he in Jeremy. Cap. 20. Walk ye in my ſtatutes, and not in the commaundements of your fathers.

Thirde are dāned heer Pope Gregorie, the Anabaptiſts, and other Euthuſiaſts, which looke for new Reuelations fro heauen, and giue more credit to the fumes of a frantike and melancholicke hwayne, than to the heauenly voyce, or rather
forſake

The.j. Sunday after Trinitie. 196

Forake and utterly cast away the word of God.

Fourthly we learne hereby to make much of the doctrine of Moyses, the Prophets, and Apostles, which wil be a lanterne for vs to eternall saluation, so we follow the lyght therof. For the world hath not a more precious treasure than Gods word. Dauid did make more account of this, than of the finest golde. Through this, Lazarus (who was poore in the world,) was rich before God. By this did Job rayse vp himself in the middes of his miseries. Wherefore ryght deere brethren, let vs also loue Gods word. Let vs assure our selues that that is the instrument wherby is offered vnto vs the preciouslest of all treasures Iesus Chryst, and by him euerlasting lyfe, which our heaucnly father graunt vnto vs by the same Iesus Chryste, to whom bee honoꝝ and gloꝝy for euer and euer. Amen.

Upon the.ij. Sunday after Trinitie.

The Gospell. Luke. iiii.



Certain man ordeined a great supper, and bad many, and sent his seruant at supper tyme, too say too them that vvere bidden: come, for all things are novv ready. And they al at once began too make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And an other sayd: I haue bought fyue yoke of Oxen, and I go too proue them, I pray thee haue mee excused: And another sayd: I haue maryed a vyffe, and therefore I cannot come. And the seruant returned and brought his master vword againe therof. Then vvas the good man of the house displeased, and sayd too his seruant: go out quickly intoo the streetes and quarters of the citie, & bring in hither the poore & feble, & the halt, & blind. And the seruant sayd: Lord it is done as thou hast comaunded, & yet ther is roum. And the Lord sayd vnto the seruant: go out into the hie vvayes & hedges, & copell them

Bb.iiij.

them

The.ij.Sunday after Trinitie.

them too come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden shall taste of my supper.

The exposition of the Text.



Ike as the last Sunday it was shewed in the Glutton, & the contempt of a mannes neighbour is hinderance too saluation: so in thys Gospel we are taught another let which is too bee shunned, that is too wit, that wee set not more by our owne possessions and affaires, & by the care of woꝛldly matters, than by the Gospel of Chryst; so that we suffer not our selues to be letted and busied wth the commodities and pleasures of this woꝛld, that wee come not too the supper, vnto which wee are bidden by the preaching of the Gospel. Now the occasion of this Parable, was a certein Pharisee talke at a feast too which Chryst was bidden. For when Chryste had declared, that suche as are liberall too the poore, shal bee rewarded in the resurrection of the righteous, the Pharisee intending too sooth Chryst in his woꝛdes, sayd; Blissed is he that eateth bread in the kingdome of God. Notwithstanding for as much as Chryst saw the ouerthwart conditions and froward inclination of this Pharisee, and of the rest of the Jewish nation: he put forth this Parable, wherein he peincth out bothe the iust reiecting of the Jewes, and the free receyuing of the Gentiles. The bryft & end of which Parable is, that wee should not suffer the transitorie things of this life, too bee a hinderance vnto vs for coming too the heavenly supper, wherunto wee are bidden by the gospell. The places are foure.

- 1 The greatnesse of Gods mercy is poynted out in thys Supper.
- 2 The vnthankfulnesse of the woꝛld is noted in those that refuse too come when they are called.
- 3 Of his compulsion, how he compelleth, and by whom.

The .ij. Sunday after Trinitie. 197

4 A thzetning of punishmente to them that receyue not
the Gospell.

¶ Of the firste.

How great Gods mercy is towards mankinde, it is euident by many pꝛoues. For not only Gods word, but also Gods exceeding great benefites towards the whole world (and specially towards Chꝛystes church) beare witnesse of Gods inspeakable mercie. The earth (sayth Dauid) is full of the Lordes mercye. The greatest pꝛoofe of this mercy is the giuing of his Sonne, to redeeme the worlde drowned in bitter miserie, and that by his death and passion, to the intent that men haꝛing deliuered from this miserie, shuld be rewarded with euerlasting lyfe, which is called heer the great Supper, and in Mathew the marriage of the kyng, vnto whiche great Supper men are called of Gods mere mercie, to the intent they may be filled at it with spiritual daynties euerlastingly.

Howbeit, to the intent the delicates of this Supper may be the plesanter vnto vs: I will set out senerally one by one the circumstances that are noted in the text, and shew what instruction and admonishment is to be learned by eche of them.

The first circumstance therfore to be considered in this supper, is concerning him that biddeth vs vnto it. For ther vpon hangeth the estimation of it. Who is it then that prepareth this Supper? Is it some worldly kyng? No. Yet wee that king worthy to be muche made of for his liberalitie, & to be pꝛaysed for his mercie, that would prepare a princely feast royally furnished, for miserable and poore soules.

Who is it then? It is God our heauenly father, the Lord of Lords, and king of kyngs, who only is riche, and well stored with delicates. This circumstance is a most euident testimonie of Gods goodnesse and mercy.

The second circumstance is, that God here the master of
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The.ij. Sunday after Trinitie.

the house biddeth guestes to Supper. And what is ment by the name of supper : The very Gospell and all those things that are ioyued with the Gospell : as is saluation and eternall lyfe. See how great mercy shyneth forth here. What is the reason of the terming of it so? Why are these so great good thinges called a supper? Surely it is not done without great causes, of which number there bee three chief. The first is because the Gospell promiseth euerlasting ioye and endlesse good thinges. For as the Supper is set before men in the latter end of the day: so the good thinges which the Gospell offereth, shall (of the more mercy of God) bee giuen in rewarde to the beleuers after that they in dystresse haue outwoyne the manyfolde labours of this lyfe. The second cause is, for that lyke as the euening (whiche is the tyme that men are wonte to prepare for supper) is the ende of the day: so the age in which all men by the ministerie of preaching, are bidden to repaste of the heauenly Supper, is of the laste age. The third cause is, for that the Gospell is the last voyce of God in the worlde, after whiche there is none other to bee looked for: in lykelwyse as the Supper is the last meate that is set before men in the day. For ther shall neuer sound any other voyce of God from heauen, but thys selfe same voyce of the Gospell, shall sounde vnto the laste daye of iudgement.

The third circumstance is in this word Great, by whiche is commended vnto vs the richnesse of Gods mercy. For God biddeth not a kynge or two, or a wiseman or two vnto this supper: but he biddeth the whole worlde. He ouerskipeth not the poore, he neglecteth not the riche men, he shutteth not out the gentlemen, he kepeth not the country folke nor the townefolke from his feast: he holdeth no skorne of the little ones, disceyneth not the great ones: all men without exception that are dispersed throught the whole worlde, biddeth he to that great supper. For the text witnesseth, both that it is a greate supper, and that many are bidden.

The

The .ij. Sunday after Trinitie. 198

The fourth circumstance is of the manner of his bidding. The manner is expressed in these wordes. And he sente his seruaunt at the houre of Supper too saye too them that vvere bidden. Vßer by the name of seruaunt is ment the Prophetes, Apostles and all godly teachers, whom God hath sent from the beginning of the worlde too bid guestes too the Supper. Too this supper dyd God himselfe bidde the patriarke Noe. He being bidden, bad the rest of the worlde in Gods sted. Afterward when the worlde throughte it owne vnthankfulnesse was perished in the flud: Abrahā was by Gods owne mouth bidden too this supper. After which time, when the malice of the worlde was encreased vpon the earth: God chole one peculiar people, among whome he often times rayled by Prophets, that bad guests too this supper. And the master of the house continued in so doing, vntill he sent his owne Sonne our Lord Iesus Chryst, whome those that were bidden hangd vpon the Crosse. And he being raised ageyn from death, sent out his Apostels into the whole worlde, too byd all nations too this most delicate supper.

The fifth circumstance is of the hour of the supper. What is this houre? It is the time of grace, and the time of glozy. The time of grace, is the time wherin is preached vnto men the liberality & mercifulnesse of y. master of the house: which tyme is deuided into thre parts: Into promise, performāce, and the tyme that hath folowed the performāce. The time of promise was from Adam vnto the birth of Chryst, almost foure thousand yēre. Then was the tyme of performāce, during all the while that Chryst was conuersant here vpon earth in the flesh, and preached, and offered himselfe the price of redemption, for them that wer bidden too this supper. The tyme that folowed the performāce, is thenceforth from the sending of the Apostles into the whole worlde vntill the daye of Iudgement: in whiche tyme we also bee, and are bidden too this Supper by the voyce of the Ministers of Gods worde. The tyme of glozy in eternitie, When
was

The.ij. Sunday after Trinitie.

wē shall sit downe in the heauenly glorie; not onely wpyth
Abraham and Isaac, but also with God the Father, God the
Sonne, and God the holy ghoſte: and ſhal enioy euerlaſting
mirth and gladneſſe in Chryſt Jeſu our Lord.

The ſixth circumſtance is, the manner of the bidding.
Come (ſayth he) for all things are ready. That is to ſaye (as
wē ſee in the bidding of Iohn Baptiſt and Chryſt) Repent,
and beleue the Goſpell; for the kyngdome of heauen is at
hand. This bidding requireth repentance, that is to wit, an
alteration of the former life that wē ſhuld depart from euil
and doo good: and it requireth ſayth, that is to wit, that wē
ſhould beleue that this Supper is ſet on the Table for vs:
not in reſpect of our deſeruyng, but of mere mercy; for the
ſoules ſalke, whom God hath giuen vnto vs, to be our wyſe-
dome, ryghtuouſneſſe, ſanctification, and redemption. For
with theſe gyftes (and as it were garments of the Sonne of
God) muſte wē enter into the Supper of euerlaſting lyfe.
For Chryſt by his wyſedome refozmeth our mynkes: wpyth
his ryghtuouſneſſe he decketh vs when wē beleue on him:
with his ſanctification or hallowyng, he clenſeth vs: and at
length he receyueſh vs into his parlor, where ſhall be per-
petuall redemption, glorie, and happineſſe. And thus muche
concerning the firſte place, wherein is ſet oute vnto vs the
mercifulneſſe of G D D, which is from generation to ge-
neration vppon all that feare hym, as the virgin our Lady
moother ſingeth.

Of the ſecond.

BVt all began with one conſent to excuſe them ſelues. For
they refuſed to come to this Heauenly Supper. For as
the ſtoryne makes more account of the myſte wherein he be-
rayeth himſelfe, than of golde and precious ſtones: euen ſo
men that are weltered in theyr owne filthynneſſe, thanne the
goolynneſſe of ſo great a ſupper. In which thing three euyls
are to be lamented: the myſerie of mankynde, their excuſe-
ding

The .ij. Sunday after Trinitie. 199

ding great vnthankfulnesse, and their corrupte iudgement. The miserie is, that men being ouer pressed with sinfulness and curse, do not only not go about to wind themselves out of so great mischeues: but also are euen delighted with the filthynesse. So farre are they from seeking redresse. And this is that Chryste speaketh of: No man cometh to mee, saue he whom my father draweth. The vnthankfulnesse is, that men being bidden to a free supper, that is to wit, to free deliuerance from sinne, from Gods wrath, from the curse of the law, from hell, and from the diuell: to forgiveness of sinnes, to Gods fauour, to rightuousnesse, to heauen, to God hymselfe, to liue blessedly with him for euermore: do notwithstanding refuse to come. Who is able to bewaile this vnthankfulnesse sufficiently: The corrupte iudgement is, that men set more by transitorie goodes, than by euerlasting goodes: by a few, than by many: by brittle, than by durable: by earthly, than by heavenly: by things that maynteyne this life for a small time, than by things that maynteyne both soule and body in euerlasting life. As he not counted foolishly that preferreth clay before golde? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish is he, yea farre out of measure most foole of all, that preferreth death before life, sinne before rightuousnesse, hell before heauen, the diuell before GOD (and to be briefe) innumerable evils before innumerable good things. Let vs acknowledge this oure most corrupt iudgement, and let vs pray to haue our mindes reformed with newe lighte, that wee may rightly vnderstand what things are good in daunger: and orderly desire the things that wee iudge aright of: and perseuer to the ende in seeking those things whiche wee orderly desire.

Now that we haue spoken thus much in general concerning the great miserie of mankynd, the exceeding vnthankfulness and most corrupt iudgement of men: Let vs looke vpon the text, which continueth the sundry maners of their excuses.

The.ij. Sunday after Trinitie.

excuses. First it sayth: And all began vwith one consent too excuse them selues. That is to say, the greatest parte of the world being thanklesse hildskoone of the benefite that was offered freely. The first therefore sayde: I haue bought a farme and I must needes go seeit, I pray thee haue me excused. Here is described the first kind of men that excuse theselues. Under which kynde are all they conteyned, which trusting too theyr owne power, refuse too come to this royall supper. Yet is not power the efficient cause of this excuse: but onely an occasion in those which acknowledge not theyr power too come of God, but leane vnto theyr owne puillance, that is too wit, too a staffe of reede. For when sinne, death, hell, and the diuell assault: mans power auayleth not: for in this case the power of God only auayleth, namely Chrystes Gospell, which Paule defineth too be the power of God too the saluation of euery one that beleueth. And that power and possession of landes is not the efficient cause of refusing too come too this deyntie Supper, examples shew. Dauid was of power, and had greate lands. Pero also was of power, and had lands. Of which two, the first being bidden too the marriage came: the other refused. Why so: because the one vsed his power too the glozy of God: the other abused it too his owne destruction. For being deceiued by it, he refused too come too this supper. Here therfore wee are admonished too vse our landes well, that they be not a hinderance vnto vs, for coming too the heauenly Supper. I omit examples.

And an other sayd: I haue bought fīue yoke of Oxen, and I go too trie them, I pray thee haue me excused. Here is described a seconde kynde of men that excuse them selues that they cannot come too this supper. Under this kynde are conteyned the riche men of this worlde. Why: Are riches the efficient cause of this refusal: No surely. Abzaham was riche: and the glutton of whome wee herde of late was riche: but Abzaham was not lettēd by his riches: For hee made more

The .ij. Sunday after Trinitie. 200

more account of this Supper, than of his earthly riches. Contrarywise the glutton was drunken, and sotted in his riches, and therfore refused to come. For when riches are in euill mennes hands, they are as a bayte, wherby they being enticed, are caught and killed. Therfore Chryst sayeth they be thornes, & he auoucheth it to be a hard matter for a rich man to be able to enter into the kingdome of heauen. The Philosopher Plato sayd right: that riches were blind wythoute wisdom, and that they are sharpe sighted when they folowe wisdom. So may we also say, that riches are thornes without godlynesse, and that they are roses, when they folow godlynesse. For the godly with their riches (as it were with certayne Roses) do beautifie the ministerie, the common weale, and their owne houses. Whosoever then hathe the riches of this worlde, lette him endeuer that godlynesse and charitie maye be the gouerners of them, as we see it was in the holy Patriarkes, and kyngs, and many other godly and holy men.

And the thirde sayde: I haue married a wyfe, and therefore I cannot come. Here is discribed the thirde kynde of men, that refuse to come to this Supper. Under which kynde are conteyned all those which being giuen to the pleasures of this worlde, passe not for the Gospell of Chryst. The marrying of a wyfe is not of it selfe eyther euill, or the cause of refusall: but onely an occasion vnto some men that misvse the gyft of God. Abraham had a wyfe, and so had many godly men: who notwithstanding dyd not therfore refuse to obey the Gospell. Therfore let married couples endeuer to haue Chryst with them, and let them beware that they take not occasion of euill at that whiche is good. Whereto we haue herd of thre kynds of men that excuse themselves for comming at this Supper when they are bidden. And by these we maye vnderstande all thyngs that hynder men from harkenyng to the Gospell,

¶ of

The .ij. Sunday after Trinitie.

Of the third.

The seruant returning home, brought the master of the house worde what answere they made: and being sent forth ageyn, when he had gathered together a greate number of poore folke and cripples, he is commaunded to compell men to come in, that the house of his feast may bee filled. In this compulsion is set forth vnto vs a singular comfort. For GOD not only promiseth, not onely biddeth, not onely commaundeth: but hee also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes, Parents and housholders shall compell their houlhold, and by familiar nurture and a we accustometh them to heere Chryste, and to liue after a godly and vertuous maner. Herupon is that saying of Paule: Bring vp your children in the saue and feare of the Lord. The Magistrate shall likewise compell his subiectes by good lawes and ordinances, by example, and by taking away of idolatrie. Like as Czechias and Theodosius did, who toke away the instruments of Idolatrie. But of all men it belongeth chiefly to the ministers of the word to compell folke by threatening and rebuking them: as we reede that Chryst, the prophetes, and the apostles did.

Of the fourth.

NOne of those men that vvere bidden, & refused too come, shall taste of my Supper. That is to say: All despisers of the Gospell shall be shut out from euerlasting lyfe. For the wrath of God abydeeth vpon all that beleue not in the Son. This is the effect of the fourth place.

Howbeit this dayes Gospell serueth too thre vses. The first is, that weying thoroughly the greatnesse of Gods mercie, we should giue him thanks by Iesus Chryst. The second is, that we should beware, that we withdraw not our selues from obedience of the Gospell vnder no pretence. The third is, that we bee not myttled, by the example of men of power,

bolwer, rich men, and voluptuous men, and so fall headlong into destruction: but rather that we endeuer by al meanes we can, to be conueyed into this heavenly supper, by our Lord Iesus Chryst, to whom with the father and the holy ghost be honoz and glozie woꝛld without ende. Amen.

Vpon the .iiij. sunday after Trinitie.

The Gospell. **Luke. xv.**



THEN came vnto him, all the publicans and sinners for to heere him. And the Phariseis and Scribes murmured, saying: Hee receyueth sinners and eateth with them. But hee putte foorth this parable vnto them, saying: VVhat man among you ha- uing an hundreth sheepe (if he lose one of them) dooth not leaue ninetie and nine in the vilderneffe, and goeth after that vvhiche is loste, vtill he finde it? And vwhen hee hath founde it, he layeth it on his shoulders with ioye. And assoone as he commeth home, he calleth together his louers and neighbours, saying vnto them: Reioyce with me, for I haue founde my sheepe vvhich vvas lost. I say vnto you, that lykevise ioy shall bee in heauen ouer one sinner that repenteth, more than ouer ninetie and nine iust persons, vvhiche neede no repentance. Eyther vvhath woman hauing ten grotes, (if she lose one) doth not light a candle and svveepe the house, and seeke diligently till she fynde it? And vwhen she hath founde it she calleth hir louers and hir neighbours together, saying: Reioyce with me, for I haue founde the grote vvhiche I lost. Likevise, I say vnto you, shall there bee ioye in the presence of the Aungels of God, ouer one sinner that repenteth.

Eccl.

The

iiij. Sunday after Trinitie.

The exposition of the Text.



The occasion of this dayes Gospell is this. For as much as y goodnesse of our lord was so great that hee disdeyned no man were he neuer so miserable or neuer so great a sinner, but rather allured all men vnto him, according too this saying. Math. xj. Come vnto me all yee that labour, and are loden and I will refresh you. It came too passe, that the very Publicanes, knowing of this mercy and goodnesse of Chryst, came too him: that they might bee partakers of the grace that was offered most freely and bountifully too all men. And therfore would Chryst not only cōfort them with woordes, but also with deedes, and with keeping companye with them. Therfore when any of them bade him too a meales meate, he came and ate with them: and that too this end that he might win them too God the father, that is too saye, might turne them from their moste naughtie wayes, vnto true and healthful repentance: too the intent that being quit from the guilt of cursednesse, they might bee made heires of eternall lyfe thzough Iesus Chryst. The Pharisees marking this doing of Chrystis (as they were a proude sect, swelling in their owne pharisaicall that is too saye false righteousnesse) murmured ageinst Chryst, and pziuely accused him of breaking Gods law. But what sayth Chryst too this? He techeith thein both. The Publicans, y he cometh too saue sinners: and the Pharisees, why he keepeith company with sinners: wherby is gathered, y Chrystis kingdome fighteth ageinst the opinion of the Pharisees & the kingdome of Sathā. For as Christes kingdome is mercy & forgiveness of sinnes, in so muche that the angels in heauen reioyce at euery sinner that repenteth: so Sathans kingdome is mercylesse crueltie, and a certein ouerthrowing of sinne. The places are two.

1 The murmuring of the Pharisees, & wherfore Chryste kept company with sinners.

2 It is taught by two parables, why Chryſte came into this worlde, and what we muſt doe, if we will bee ſaued.

Of the firſte.

THe Publicans and ſinners reſorted too him too heare him, and the Scribes and Phariſeys murmured, ſaying: This man receyueſh ſinners and eateth vvith them. *¶* Her are ſet forth vnto vs two kindes of men, and their manners. The one is of Publicanes and ſinners, which come vnto Chryſt too heare him, that they might bee gathered into his ſheepſolde, and be ſaued. For after that they herde how Chryſt reſected no ſinners, but offered grace too all (ſo they reſuſed not too amende) they doubted not too come vnto him, yea and that vpon great hope of ſaluation. The other is of Phariſeys and Scribes. Theſe diſallowed Chryſtes doing and his mercifulneſſe too wards ſinners, and therfore murmured, ſaying: This man receyueſh ſinners, and eateth vvith them.

¶ Now of this murmuring of the Phariſeys, there bee many cauſes: whereof I wil reherſe ſome, that we may ſee with what ſpिरite they ſpeake, and beware oure ſelues, that we be not attached with the ſame diſeaſe, and ſome too hinder the ſaluation of other men.

The firſt cauſe therfore is enuie or ſpitefulneſſe, whiche is proper too the Deuill and his members. For this ſpitefulneſſe ſticking in their hartes, makes them that they cannot abide, too ſee Chryſte and the Publicans in company toogether: ſo they enuyed the Publicans ſo much, that they could not finde in their hartes that they ſhould bee amended by keeping company with good men. Of this ſorte of Phariſies there bee moe at this daye, than wil be knowne by the name of Phariſies.

The ſeconde cauſe of murmuring, was intollerable pryde in the Scribes and Phariſeys, wherethrough they deſpiſed the Publicanes as Dogges, in ſo muche that they

Cc. y.

eſchued

iiij. Sunday after Trinitie.

eschued to eate meate with them or to enter into the house where they were.

The thirde cause of murmuring was the ouerwoening of their owne rightuoussnesse and holynesse. For as they vaunted them selues to bee rightuous for keeping the traditions of their fathers & for their sacrifices, (as he that sayth I am not as other sinners, nor as yonder Publican: I fast twice a week, &c.) so they stoutlye dispised those that had not this by-our of holynesse, as folke accursed and abhominable.

The fourth cause was, their desirousnesse to haue raysed a slander vpon Christ, for they went about to perswade the common people, that Chryst was suche a one, as they were with whom hee was conuersant.

The fifth cause was a zeale y they had to the law of God, but not a righte. For they made the commaundement of the lawe, a cloke to their murmuring. For Exod. 23. the law for- biddeth them to haue any companie with the inhabyters of the land. Also Exo. 34. They are commaunded neuer to ioyne frendeship with the inhabyters of that lande, least it mighte turne to their owne decay, that is to witte, least beeing corrupted with their euil custome, they mighte bee made Idolaters and Heathenlike despisers of Gods law. For as Paule sayth: A little leauen sowzeth a whole lump of dough, and as it is in a certeine verse. *One scabbed Sheepe infecteth all the flocke.* Like as one Grape taketh browning at the browning of another Grape: so also are men easily made worse by the euill company of others. Like as *Medea* also sayeth in a certeine place: The resorte of naughtie women vnto me hath made me naught. To this purpose also, serueth this of Salomon: Hee that handleth Witche shall bee defiled of it. Also: Hee that dooth keepe companye wyth a proude body shall learne to bee proude. And Sirach: Every man accompanieth himselfe wyth his like. Manye suche textes of Scripture doubtlesse had the Phariseys gathered together to bring Chryste in a slander.

But

But what shall wee say too these sentences of Scripture: Diners of them care with them y causes of forbidding them too haue company with sinners. And (too tell you at a word) the texts of scripture alledged, forbid the weaklings (which may easily bee made worse) too haue company with suche as will not bee conuerted, but rather labour with might & mayn too win others too bee felowes of their naughtinesse. Chryst could not bee touched with this first: for he was not a weakling, that he might bee stayned with the company of sinners: wherfore the prohibition of the law concerneth not him: for the law sayth in expresse words, from whence also the rest of the things take their force: lest peraduenture they make thee too sinne against me, if thou shalt serue their gods, which thing out of doubt will bee thy ouerthrow. The other agreeth not too the Publicanes, with whom the Lorde is red here too haue bin conuersant. For they ment not too make Chryst a companion of their naughtinesse: but they resorted vnto him too haer him, and that in obteyning sayth by haering him they might bee saued. Then seeing that both Chryste being moued with compassion, keepeth company with them, that he may bring them into his sheepfold fro whence they were strayed: and that the publicans thirsting after saluation, are desirous too bee releued of the burden of their sinnes, which they feele too bee moeste heauie: the Pharisees doo wrong too murmur against Chryst. Whom notwithstanding, Chryst gooth about too bring into the way ageine, by putting forth these two parables: the one of the hundred sheepe, and the other of the ten grotes.

Now, out of those things that are answered too the quarellings of the Pharisees, there riseth a question. For seeing it is answered, that the scriptures (which condemne the companying with euill men) doo pertain too the weaklings: it may bee demaunded, in as much as wee are weake, what it behooueth vs too doo: whether wee ought vtterly & continually too shun the Pharisees. To this question I answer: they are too bee

Cc.ij.

shun.

iiij. Sund 1y after Trinitie.

shunned, and they are not too bee shunned. The weake which
finde their owne weakenesse, namely that they are easie and
redy too fall: let them lern by their owne experience too eschue
y company of those who they stand in fear of, lest they bee be-
rayed with their pitche, & atteynted with their scabbednesse.
For as *Iustine* the marty^r saith: The mind of mā by keeping
cōpany with naughtipacks, doth draw vnto it self as it were
a certein scabbednesse, and is filled with many euill humors.
It is the duetie of householders, magistrates, and ministers
of the word, too beware that such bee not suffered, by whose
company the simple may bee made worse. The householder
must suffer no seruant in his house, that is a cause of offence
too his childzen. The magistrate must repressse blasphemers
with the sword. The ministers of Gods word must first
chastise vncleane persons by rebuking them. And if they
p^{ro}fit nothing that way, they must cast the out of the church
by excommunication, that the godly & the simple may know
how they ought too shun the company of them. And that such
are too bee eschued, this saying of Paule teacheth. 2. Thes. 3.
Wee giue you warning brethzen in the name of the Lorde
Jesus Chryst, that ye withdraue your selues from euery
brother that behaueth himselfe disorderly, and not accordyng
too the doctryn which he hath receiued of vs. Let this then bee
spoken concerning the weake sort, which must vtterly shun
the company of lewd persons. But as for them that are well
instructed, and those that beare publike office, (whose dutie
it is too bryng back the stray sheep vnto Chryst) they may (or
rather must) now & then be conuersant with the euil sort, as
the phisitian is in company with the diseased person, not too
bee infected with the botches of his paciente, but too restore
him too helth by his cūnyng and skill in lechecraft. After the
same maner, it is not only lawfull for the ministers of Gods
word, but also the very necessitie of their dutie and the trust
that is cōmitted vnto them, requireth that they should dis-
close the malice of the wicked and heale it as muche as may
bee,

be. But if the disease shalbe incurable, they shall folowe the example of phisitians, and not stand healing of that whiche they cannot heale: but commit the whole matter to God, & be soze for them.

¶ Of the second.

WHat man of you that hath a hundred Sheepe. &c. By this Parable Chryste teacheth two things. The one, why hee came into the world: the other (whiche dependeth vpon the first) wherfore hee is conuersant among sinners. Wherevpon foloweth the confutation of the murmuring of the Pharisees. Why he came into the world he sheweth by the example of the shepherde. For as the shepherde goeth into the wilderness to seek his lost sheep: so came Chryste into the world to seeke men that were led away by sinne into the wilderness. Againe because it is Chrystes office to seeke sinners, that they may be called backe to saluation, whiche thing cannot be done but if hee keepe company with them: Wherevpon it followeth, that the grudging of the Pharisees against Chryst is to be disallowed, whiche would dzine him from his ambassage, that the weake shoulde not be healed. Therefore doth he aptly witnesse in another place: I came not to call the righteous, but sinners to repentaunce. This is the effect of the parable concerning the sheepe: & the same thing doth the parable of the woman seeking hir lost mony, set forth. Now let vs look vpon the parable of the sheepe by peccemeale, & we may finde the more sweetnesse in it, when we beholde the carefulnesse of Chryste our shepherd for vs.

The man that had a hundred sheepe is Chryste Iesus, the true shepherd, who gaue his life for his sheep. John. 10.

By the stray sheep are ment all those & perceiue the selues to wander in the wilderness: that is to say, which acknowledge themselves to be sinners, and desire to be receiued, as the Publicans did here. They acknowledged themselves to be sinners, and they herde reporte of the true shepeherd, and therefore they had a minde to be receyued of him, when

Ec. iij.

they

iiij. Sunday after Trinitie.

they herd him say: Come vnto me all ye that labour, and are laden, and I wil refreshc you. And so the text openeth too vs the parable of the stray sheepe, in the publicans, who hearing Chrystes voyce, come too him, and acknowledge their error.

By the ninetie and nine sheepe vnderstand all men in the world, who, although they sticke still in their sinnes and in damnation, yet they perceiue it not, but rather thinke them selues righteous and blisshed, and therfore they refuse too heer Chryst. For they imagin them selues too be moze rightuous than y they haue need of the rightuousnesse of Chryst. They thinke them selues moze sounde and healthful, than too haue need of Chryst the Philisitians helpe. That these are signified by the ninetie and nine sheepe, the texte it selfe doth openly pꝛoue. For the ninetie and nine sheepe are compared too the Scribes and Pharisees, that is, too the Hypocrites that bragged them selues too be rightuous. We haue, who is the shepherde, who is the stray sheepe, and who be the fourescore and nineteene that straye not. Now let vs see, first what time the sheep began too stray. 2. How the shepherde came too seeke the stray sheep. 3. How he carryeth it when he hath found it, into the folde, and healeth it, and feedeth it. 4. What hapned when the sheep was found.

1. When began the sheepe too straye? First when it was driuen into the wildernesse by the wolfe. That is too wit whē Sathan led our first parents away from God. And secondly as often as men hauing bin called from their moste wicked wayes, are by Sathans sleight led away ageine fro Chrysts sheepfolde. So also at this day, as often as we step aside from the right way of saluation, eyther in doctrine or in maners, we are likened too the stray sheepe.

2. How came Chryst our shepherde too seeke the stray sheepe? First hee came in spirite, and that was in the holy Prophets and Patriarks, as often as he stirred them vp too shew men the way of saluatiō. In this wise came he whē Moyles was sent, when Elias was sent, when Helizeus, Elay & manye others

others were sent. Secondly hee came in the fleshe, when hee took mannes nature vpon him, and suffered for vs.

¶ How seeketh he, and when he hath found, how bringeth he it home too his sheepfold: He seeketh the stray sheep by the preaching of the Gospel, when he commaundeth the gospel too be preached. And he caryeth it home into the sheepfold, when he gathereth the faithful into the Church. For he went into the wilderness, and finding the sheep, layd it vpon his shoulders, that is too say, by the merite of his passion hee broughte into his Church, those that belæued in him.

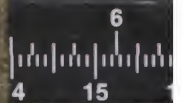
¶ How doth hee heale & feed the sheep that he hath broughte home into his fold: He healeth all his buzses with his blond, while he acquitteth those that belæue in him, from all guiltinesse, and endueth them with his owne rightuousnesse. Hee feedeth them when he bestoweth the fodder of the Gospel vpon them, & cherisheth the with his spirit. These good turnes of the shepherde toward his stray sheep, are excæding great.

¶ But what happeneth when the sheep is found: He calleth toogether his friends and neighbours, saying: Reioyce with mee because I haue found my sheepe that was lost: What this is, he himself expoundeth when he saith: I say vnto you, there shall bee ioy in Heauen for one sinner that repenteth, more than for foure scoze and ninetæne rightuous men that neede no repentance. ¶ What commeth too passe when a sinner repēteth. Euen the Angels reioice with Christ the shepherd. And the Angels in heauen reioice for thys consideration. First for that me as wel as they, are created too set forth Gods glozy, which thing cānot bee done of them that repent not. For they as much as in them lyeth do hinder the prayse of God by all means. Secondly for that they see the kingdome of Chysse increased, by the comming in of newe Citizens. Thirdly, for that nothing liketh them better, than too see the kingdome of sathan abolished, whiche thing cometh too passe when men repent. But which are those ninetie & nine rightuous men that need no repentance: Is there any man with

Cc. v.

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iiij. Sunday after Trinitie.

out sinne then? Surely there is no man without sinne. For all haue gone astray, and are become vnprofitable. But there be thre sortes of sinners. For there be sinners that thinke themselves righteous, and therefore are said to haue no need of repentance: whiche thing doubtlesse is too be vnderstood of their owne iudgement concerning them selues. For in very dede there is no man but hath neede of repentaunce. Ageine there are sinners that know themselves to haue sinnes, and yet neuerthelesse go on still in their sinnes, not passing for the law of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, whiche hate sinne, and therefore do repent and flee vnto Christ. The first and second sorte are signified by the ninetie and nine sheepe. And the third sorte is signified by the one stray sheepe. The Scribes and Pharisees represent a likenesse of the foure score & nineteene that repent not: and the Publicanes represent the one straye sheepe. What are wee taught here? That the greatest number is of them that perishe, and the least is of them that are saued: that is to wit, skarse one of euery hundred. Here vpon is that complaint of Christ: many are called, but few chosen, that is to say, good, that obey Christ calling them by his Gospell. Wee see this in examples. Before the flood, the greatest part of the world folowed the leudnesse of Caine, in so much as there were but only eyght men found righteous, whiche were saued by the Arke. Ageine, many yeres after, Melchisedech and Abraham wel nêr alone were godly. Besides that, only Loth with his daughters escaped out of those great Cities Sodom and Gomorrah, all the reste perishing in the fire for their sinnes. Neyther standeth the case anye otherwise at this day. The Gospell is despised of most men, and receyued of very few. Therefore let vs take warning by this peril, to repent: that wee perishe not with the greatest parte of this thanklesse worlde. The Lorde is gentle to receyue vs: The Angelles long for oure amendement: and our owne soule helth is in hand, whiche Christ offereth vnto
to

iiij. Sunday after Trinitie. 206

to all sinners that repent. To him therfore bee honoure for
euermore. Amen.

Vpon the.iiij. Sunday after Trinitie.

The Gospell. Luke. vij.

BE yee merciful as your father also is mercifull.
Iudge not, and yee shall not bee iudged: con-
demne not, and yee shall not bee condemned.
Forgiue, and yee shall bee forgiuen. Giue and
it shall bee giuen vntoo you, good measure and
pressed dovvne, and shaken together, and run-
ning ouer, shall men giue vntoo your bosomes. For vvith the
same measure that yee mete vvithall, shall other men mete too
you ageyn. And he put forth a similitude vnto them. Can the
blind lead the blind? Doe they not both fall intoo the ditche?
The disciple is not aboue his master: Euery man shall bee per-
fect, euen as his maister is. VVhy seeest thou a mote in thy bro-
thers eye, but confidereest not the beame that is in thine ovne
eye? Either how canst thou say to thy brother? Brother, let me
pull out the mote that is in thine eye, vvhen thou seeest not the
beame that is in thine ovne eye? first thou hypocrite, cast out
the beame out of thine ovne eye, then shalt thou see perfectly
too pull out the mote that is in thy brothers eye.

The exposition of the Text.

This Sermon of Chryst, perteyneth to the
third part of Repentance. For yee know that
there bee three partes of Repentance. Soz-
ynesse, faith, and new obedience oz amendmēt
of lyfe. Sozynessee acknowledgeth the sinne.
and hateth and shunneth it. Faith steeeth vntoo
Chryst, who deliuereth from sinne, and iustifieth them that
beloeue. New obedience consisteth in four things, which are:
Reuerence

iiij. Sunday after Trinitie.

Reuerence towarde God, holinesse of lyfe in euery man too himself, loue of our neyghbour, and diligence in that vocati- on too which euery man is called. Now for as much as these bee the partes of amendment of lyfe, Chryst in this Gospel frameth an exhortatio to charitie or loue towarde our neigh- bour, the which he implyeth heere vnder his partes. And by- cause that mercy towarde our neighbour, is as it were the first step of it: he exhorteth vnto mercy, by which he meeneth al maner of duties which we owe one to another in this life. For what soeuer one oweth too another, when he hath payde it, he is no longer a debter: sauing only of loue, which we can not so fully pay, but that we must alwayes remaine debtors. Wherevpon Paule Rom. 13. Owne nothing too any man, but that yee loue one another. Now too the intent wee may the more cleerly vnderstand this Gospel: I will speake of two things.

- 1 What bee the woorkes of loue or of mercy which is com- mended vnto vs in this place.
- 2 What bee the reasons wherewith Chryst exhorteth vs heer too shew mercy, that is too say, too the woorkes of charitie towarde our neighbour.

Of the firste.

BE yee mercifull. &c. When the sonne of God exhorteth his Disciples vnto mercy: he giueth vs too vnderstand, both of what mind wee ought too bee one towarde another, and also that in this life, (by reason of many infirmities,) eche hath neede of others helpe. Which lesson if they which wil be cal- led Chyistians, would in these dayes beare well away: there should bee lesse debate and lesse mischæse. Wee will all of vs bee called Chrysts disciples: but no man wil do that he com- maundeth. The seruant obeyeth the commaundement of his master: the handmayde hath hir eye wayting vpon his mis- tresse: yea there is no man but he giueth more eare too his superiozs in this wo:ld, than many that wil bee called Chri- stians,

Itaies, doe giue too Chryſt their God and Saniour, who haue
ged vppon the Crosse for them, and earned heauen for them.
And what is the cause? Forsooth for that they are Christians
in words only, and not in hart. For he that is a Christian in
very deed, mindeth nothing so muche as too obey his master
Chryſt, of whom hee hath both his name & saluation. Where
fore I admoniſhe you too lay aside that fleshy carefulnesse, &
too obey Chryſt, and diligently too marke out of this Gospel,
what duties towarde our neighbours hee requireth at oure
handes. In generall truely, hee requireth louingnesse, accor-
ding as he saith too his Disciples: Loue yee one another as I
haue loued you: In this they shall know you too be my Disci-
ples, if yee shal loue one another. And nothing else requireth
he heer when hee sayth: bee merciful. For they that loue, are
merciful: & they that bee merciful doe loue. So the fountaine
sheweth the water, and the water the fountaine. How bee it
Chryſt in this place did therfore vse the word Mercy, bicause
hee sheweth the nature of true loue.

This mercy whiche proceedeth out of loue, & is commen-
ded by Chryſte too his Disciples in this Gospel, consisteth of
foure parts. Of whiche the first is in the very harte, and is a
certaine curtesie and wel liking, wherethrough wee conſider
all things of our neighbour too the best, and alway hope for
better of him: This curtesie doth Chryſte note by remouing
the contrary, when he sayth: Iudge not. Heruppon the Apo-
ſtle. 1. Cor. 13. Loue thinketh no euill. And this is the mening
of the first part of mercy. There is no cause then that any mā
shoulde thinke, that by this saying iudge not. iudgemente is
taken away eyther concerning the difference of vertues and
vices in men: concerning the duetie of householders, schol-
maysters, ciuill Magistrates, and ministers of Gods word,
or concerning brotherly reproofe when it is due, wherby one
ought too call backe another into the way when hee goeth a-
miſſe, according too Chryſtes commaundement. But onely
that scope of the minde, wherby wee take vpon vs the liber-
tie

iiij. Sunday after Trinitie.

tie too misdeme other folke, contrary too the rule of charitie.
 For in respecte of iudgemente concerning the difference of
 things honest and dishonest: the law of **GD** is a grounded
 and unmoveable rule vnto vs. For whatsoeuer thing Gods
 law calleth dishonest or honest, we also must deeme the same
 to be so in likewise. For what a blockishnesse were it, not to
 discern these things? Wee muste therefore iudge and put a
 difference betwene the tirannie of *Nero*, and the gentles-
 nesse of *Fabianus*: and so of the rest. Maysters of householdes
 haue commaundemēt too bzing by their children in nurture
 and chastisement of the Lorde. Also Salomon wil haue fae-
 thers and Mothers too chasten their children. And Hely the
 high Priest was punished, bicause when he saw his sonnes
 Ophne and Phinees behaue the selues amisse in the seruice
 of God, (for they stole away the better partes of the Sacri-
 fices) and also in their life, (for they defiled them selues with
 fornication) he did not correct them with fatherly iudgemēt.
 Herby it is manifest, that the saying of Chryst taketh not a-
 waye the duties of Householders: whiche surely they cannot
 execute, without iudgement. and discerning betwē things
 wel done, & things done amisse. Agein, what should schole-
 maisters do, without iudgement? For some scholers are too
 be compelled too their duetie by beating, and a warning is
 inough for other some. The slouthfulnesse of the one is too be
 chastised: and the forwardnesse of the other is too be pray-
 sed. I pray you must not a godly Scholemaister be endued
 with iudgement in this case: In likewise is too be iudged of
 the Magistrate. He must punish the euil and mainteine the
 good: which thing verely cannot be don, without iudgement.
 And in as muche as God alloweth the Magistrate, it is ma-
 nifest that he alloweth his iudgement also: considering that
 without iudgemente, the Magistrate is nothing but a vayne
 title. The ministers of Gods wōrd must receiue some into
 the church, and put other some out. And is not the power too
 iudge graunted them? They muste comforte some, and some
 they

they must reprove: which thing doubtlesse requireth a great iudgement. As touching brotherly rebuking, the continu-
dement of Christ is manifest. Math. 18. If thy brother sinne &
thou know it, go and rebuke him betwene him & thee alone.
Is not the office of rebuking enioyned heer to every Christi-
an: Yes surely. Wherefore when Christ sayth: iudge not, he
taketh not away the needful offices of superiours in this lyfe,
neither weakeneth he the discipline of the Church: but only
bydleth the malapertnesse of men, which either of a corrupt
iudgement thinke amisse of their neighbors, or else without
faith & charitie chalenge prerogative to themselves to finde
faults in other men: which vice many cry out vpon in others,
and yet take leaue to do it themselves without controlment.
Scarcely is ther any man that can rightly excuse himself of it.

The secod part of mercy which Christ requireth to wards
ones neighbor, is noted in these words, Condemne not. By
which saying he requireth that we should speake frendly and
louingly of our neighbor, refrayning y^e most foul vice, which
maketh vs hasty to speake euil of others, & to condemne them
without defect. To bee brief, Christs will is, that we should
in our speeche and talk, further the honest name & good report
of our neighbor. This saying pertaineth also to priuate con-
demning, whereby one condemneth another of malice: and not
to the offices of magistrates & ministers of gods word, who
offentimes pronounce ageinst euill persons, y^e sentence that
God hath enioyned them to pronounce by vertue of their of-
fice. So Peter condemned Ananias & Saphira, as is writte
in the Acts of the Apostles. So Paule condemned Alexander
and Hymeneus. So Christ pronounced the sentence of dan-
nation ageynst the hypocrites, when he said: wo be vnto you
Scribes, Pharisees & hypocrites. So when we condemne An-
tichrist, we pronounce Gods iust iudgement ageinst him.
But heer let every man take heede, that without Gods word
he condene not of wantonnesse, rather than of true iudgement.

The third part of mercy is, to forgive a man that hath
offended

801 *iiij. Sunday after Trinitie.*

offended vs by doing vs wrong. This is exacted by this word
forgiue yee. For there passe many offendings betwene man
and man, which if we should not forgiue one vnto another,
there could be no quietnesse: yea rather, the bande of mans
fellowship should be broken. How needefull this dutie is, it is
easie for the godly too iudge, by the form of that prayer which
Christ hath appoynted vs. For there we are commaunded
too pray: forgiue vs our trespasses, as we forgiue them that
trespasse ageinst vs. That this addition, as we forgiue them
that trespasse ageinst vs is very necessarie, we are taught by
the parable of the detter that owed ten thousand Talentes,
Math. 18. The kingdome of heauen (sayth he) is like a man
that was a king, that tooke an account of his seruants. For
like as this king of his more liberalitie, released freely the
whole dette too his seruant that humbled himselfe vnto him:
So God our father of his more liberalitie forgiueth freely al
dettes, (that is, all finnes,) vnto them that flee too Christ in
true repentance. How be it like as that king calleth backe
vnto punishment, the thanklesse seruant that was vntrea-
table toward his felowes, and exacted of him for his wilful-
nesse and hartnesse towards his felowseruants, that which
he had forgiuen him befoze for his humblenesse and intre-
tance: So God the father after he hath (vpon our submissio)
receyued vs into fauour, wil haue vs too folowe his example
in gentlenesse towards our neighbour, and too forgiue him
that trespassed agaynst vs.

Here ryseth a darke question. If we must forgiue them
that haue offended vs, it seemeth too folow, that it is not law-
ful for vs to accuse any man for doing vs wrong. Vnto this
question I answere thus. There is a distinction too be made
betwene the very accusation, and that which euill men do
adde too the accusation. Merely, too accuse, is not of it selfe a
misse. For Paule. 1 Cor. 6. permitteth vnto Christen men
vmpers and iudgements. Ageine, the gospel abolisheth not
the ciuill ordinance. Besides that, God appoynted iudges in
his

his people, to iudge matters betwene brother and brother: which thing surely had bin needlesse to be done, vnlesse it had bin lawfull to accuse. It is certaine therefore, that it is not forbidden Chyristen folke to accuse, as in respect of it self, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (for there be many corrupt affections: and headinesse, desire of reuenge, enmitie, wilfulness, and such like) it is to be knowne that these affections are vtterly to be banished if thou wilt be a Chyristian. Againe, there is a difference to be put betwene him that hath hurt thee, or withhilde thy goodes from thee, and desireth forgiveness of his fault, making restitution of that which he hild wrongfully: and him that hath either hurt thee or withhild thy goodes, and proceedeth to hurte thee and to take thy goodes from thee still. To forgive him that seekes thy fauor, Chyristes commaundement and charitie counelleth thee. And to accuse the other, (in demaunding not so muche reuengement as the defence of the magistrate,) Chyrist giues thee libertie, and many holy men confirme it by their owne examples. Also there is a difference to be put betwene him that hath offended thee alone, and him that hath offended God, and troubleth the church. Chyristes commaundement extendeth to the first, but not to the last. For the loue of God & of our neighbour requireth, that (to the vttermost of thy power) thou shouldest take away such things as are a hinderance to Gods seruice, and a stumbling block to his church. Vnclesly, true faith and charitie will teach thee sufficiently, when it is a fault to accuse, and when it is well done.

The fourth part of mercy is poynted out in these words: giue, and it shall be giuen vnto you. By this commaundement is required, that wee helpe our neighbour at his neede, with our counsell & deede. With our counsel, as often as wee see him stray from the right: and with our deede, one while by giuing almes largely, & another while by lending cheerfully, although wee looke not for the like good turn at his hand.

Do. s.

For

iiij. Sunday after Trinitie.

For to lend where a man lookes for as good a turne again, is a com mon kind of curtesie euen among Heathen men & sinners, which are not yet called into Chrysts household by the Gospell. Witherto concerning the mercy which we owe to our neighboꝝ for loues sake, and for the commaundement of Chryst: and concerning the partes thereof, which are foure. That is to wit, to haue a good opinion of our neighbour, to speake wel of him, to forgive him his fault when he doth a misse, and to helpe him with our counsel and our deede, at his neede. Now will we speake bræfly of the second place.

¶ Of the second.

Chryst vseth five arguments in this exhortation to mercy, and to those duties which are to be perfoꝛmed to our neighboꝝ, which I will now reherse in order.

The first is comprised in these woꝝds: as your father is merciful. That is to say, in executing mercy, haue an eye to your heauenly father: for the behauior and doings of the parents, must be a rule to the children to liue by. Therefore when as we see our heauenly father exceeding mercifull, it becommeth vs to folow his example. In this Argument are many circumstances to be weyed. First that our heauenly father is almightie, hauing neede of no man, and yet that he hath shewed so great mercy to vs wretches. 2 That we are miserable sinners. 3 That our sayd heauenly father receyuetly vs into fauor, of his owne mere mercy. 4 That we by nature were the children of wrath. Ephes. y. 5 That this is his will, that being made his children, we should folowe his fatherly example. 6 That like as he hath benefitted vs with his grace: so we also should giue to others freely: which thing if we do not, we sinne heertly. For first we despise his commaundement. 2 We grow out of kinde from him. 3 We defile our selues with wickednesse, which are the woꝝds of Satans children. 4 We renounce the sayth. 5 Our neighboꝝ (whose miserie ought to graue vs,) lyeth in miserie through

through our default. Let those that wil bee Chrystians, wey these things thzoughly.

The second argument is grounded vpon the profit that reboundeth too our selues. Iudge not (sayth he) and ye shall not be iudged. Condemne not, & ye shal not be condēned. Forgiue, and yce shall be forgiven. Giue, and it shal be giuen vntoo you. Hee hee confirmeth with his promises, the partes of mercie whiche hee requireth. The propounding of the dutie is this: Iudge not. And the promise of reward or confirmation of the thing propounded, is: and you shal not be iudged and so of the others. The meaning therfore is, He that hath a fauorable opinion of others: shall finde that others shall haue the like of him. Hee that speaketh wel of others, shall looke for the same at others mens hands. He that forgiueth willingly, shall find others as redy to forgiue him, if he happē too do amisse. He that aydeth the needy with his counsel and deed, shall again in his need find both counsel & help: and that by my working, sayth Chryst. But contrarywise, hee that surmiseth euil of others, shall be ill thought of himself. He that speaketh euil shall hear euil. He that reuengeeth wrong, shall suffer wrong. Hee that denyeth counsell and helpe too him that hathe neede shall him self also in his need, long for helpe and lack it.

The thirde argument is implied in these wordes. Can the blinde lead the blinde? Shal they not fall bothe into the ditch? As if he had sayd: Look in what case a blinde man is, too lead a blinde man: In the same case is he that teacheth and liueth amisse, too them whom hee should guide by his doctrine & life. But when the blinde leadeth the blinde, bothe of them fall into the Ditch. Therefore hee that teacheth amisse and liueth naughtely, is an occasion of falling as wel too others as too himselfe. Too the intent the that we may eschue this mischæse, we must behaue our selues arighte, as wel in doctrine as in life.

The fourth argument is included in these wordes: The disciple is not aboue his mayster: but euery one shall be perfect, if

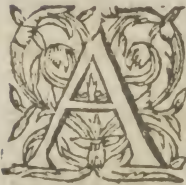
iiij. Sunday after Trinitie.

if he bee as his maister. Good disciples or scholars must follow the example of their maister. Therefore seeing that Chyristen folke are Chyestes scholars, it becomneth them too expresse the same in their life and maners, as much as lyeth in them too doo.

The fifth argument is fetched fro the consideration of our owne misdoedes. VVhy seeest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy brothers. The beame in thine owne eye, is a great misdoede of thine owne. Euery man therefore must consider his owne faults rather than other mennes, and first sweepe cleane before his owne doore, as the Prouerbe sayeth. Whiche thing that wee may doo in doede, Chyyst graunt, too whom with the Father and the holy Ghoste, bee honour and glozy for euer more. Amen.

¶ Upon the. v. Sunday after Trinitie.

¶ The Gospel. Luke. v.

Nd it came too passe, that (vvhen the people preased vpon him, too hear the vvoord of God) hee stooode by the lake of Genazareth, and saue tvoo shippes stand by the lake side, but the fishermen vv ere gone out of them, and vv ere vvas-
shing their nettes. And he entred intoo one of the ships (vvhich perteyned too Simon) and prayed him that hee vvoulde thruste out a little from the lande. And hee sate dovvne, and taught the people out of the ship. VVhen hee had left speaking, hee sayde vntoo Simon: launche out intoo the deepe, and let slippe your nets too make a draught. And Simon answered, and sayd vntoo him: Mayster, vvee haue laboured all nighte, and haue taken nothing: neuerthelesse, at thy commaundemente I vvill loose foorth the nette. And vvhen they hadde so doone, they inclo-
fed a greate multytude of Fishes. But their nette brake, and they beckened vntoo theyr fellowves (vvhyche vv ere in the
other

other ship) that they should come and helpe them. And they came and filled bothe shippes, that they sonke ageine. VVhen Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from mee, for I am a sinnefull man. For he was astonied and all that were with him, at the draught of fishes which they had taken: and so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. And Iesus sayd vnto Simon: feare not, from hencefoorth thou shalt catche men. And they brought the shippes too land, and forsake all, and folowed him.

The exposition of the Text.



The occasion of this Gospel was this. The people being greedy of gods word, folowed Christ whither so euer he went, to heer him. And when the preace for desire too see & here him, did as it wer thong him: he was compelled to enter in to Peters shippe, and too teache the multitude out of it. And too the entent too make his doctrine of credite: he hadde them cast out their nettes, who had complayned befoze, that they had laboured all that night in vayne. And when they had done so, they caught a great number of fishes, in so muche as two shippes were not able too hold them. The lookers on being confirmed by this miracle, did both receiue his doctrine and also acknowledge his heuenly power. And when Peter being taught by the miracle, was afrayde, he was raysed by the Lord, and receyued a promise that he should afterwarde become a fisher of men. This is the summe of this present Gospell: which tendeth too this purpose, not only that we should learne by the example of this multitude, first too seeke the kingdome of God: but also that we should bee confirmed concerning the power of Christ. For Christ sheweth that he hath a care of those that bee his: and he declareth that no man is able too perfozme any thing in his vocation, vnlesse he be present with him in his businesse, and as it were put to

Dd.ij.

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v. Sunday after Trinitie.

his hand too the doing of it : according as he sayeth. Without me yee can do nothing. And the Psalmist sayeth. Unless the Lord build the house, in vayne do they watche that keepe it. The places are foure.

- 1 The needfulnesse in heering Gods word is commended by the example of this multitude, which was so greedy too heere Chryst.
- 2 An Image of the Church, and of the teachers & hearers of the word.
- 3 The present miracle and the vse of the same.
- 4 The example of Peter, bothe in catching the fishes, and also in the acknowledging of Chryst, made too bee folowed.

¶ Of the firste.

AND it came too passe vhen the people preased vpon him too heere him. The example of this multitude teacheth vs, that the gospell is too bee herd desirously. For this people would neuer haue folowed Chryst so earnestly, if they had not vnderstode that his doctrine had bin very needfull. This multitude then folowed Chryst, not too lye in the wynde for him: not too take aduantage of his words: not too laugh him too scoorne, as the Scribes, Pharisees, and Hypocrites did: but too heere Gods word, & too bee fed with the bread of saluation. For the word of God is heavenly bread, farre sweeter than the Hony and the Hony combe, as is said in the Psalm. This multitude therefore like a sorte of hungry soules, come flocking about him as one that were dealing of some large almesse: and not without cause. For as the body is susteyned with materiall bread, because it is materiall it selfe: so is the soule nourished with spirituall bread, which is the worde of God, because it selfe is spirituall. Ageyne, like as the appetite too meat betokeneth health, and the lothing of it is a token that the body is faint and ill at ease: So the longing after Gods word, is a signe that the soule is in good plight, and

contra-

contrarywise the lothing of Gods word beluayeth the disease of a crased soule. Therfore if we lothe Gods word, we must doe as they doe that are diseased in their body: For like as they take counsell of Physitians, that by receyuing a medicine they may recouer health, and haue a good stomacke to their meate: So we (when Gods word goeth against oure stomacke, and that our soule lotheth it) must by Prayer seek to Chryste the Physitian, that hee may make oure soules to like of Gods worde whiche is the breadye of saluation: leaue we starue for want of Gods worde. For Gods word is the heauenlye fode: That is to say, the breadye of life, and the drinke, whereof who so euer drinketh, shall not thirst for euer. Ihon. 4.

How bee it, to the intent we may hunger after this breadye of life, and thirst after this heauenly drinke, as this multitude did: We muste thinke vpon the needfulnesse of this fode: whiche being perceyued, there is no man but wil haue an appetite to it, vnlesse it bee suche a one, as is so blinded & bereft of his wits by the Deuil, that hee hath no care at all of his soule helth.

The first needfulnesse is this: that euery soule must needs die, whiche is destitute of this heauenly fode vnto the ende. For firste we obtaine life when we conceiue sayth by the word. Ageine, the worde is the fode of sayth, wherewith it is fed and nourished. This needfulnesse is confirmed by oure Lords saying: He that beleueth not, shall die: for saith cometh not from else where, than by hearing the word of God. Rom. 10.

Ageine without this fode, man abideth vnder Gods wrath. He that beleueth not (sayth Chryst) the wrath of God abideth vpon him.

Besides that, this is the fode that strengthneth to eternall life. Heruppon sayeth Paule: The Gospel is the power of God to saluation to euery one that beleueth.

Lastly (to conclude all in one word) Gods word is y vnco-
ruptible

Do. iij.

v. *Sunday after Trinitie.*

ruptible seed (as the Apostle Peter teacheth) wherewith wee (who before were the children of wrath, by reason of y sinne of our first Parentes and of our selues) are begotten a new, & borne a new through the grace of the sonne of God. Therefore as by nature wee are born the children of wrath, that is, of damnation vnto euerlasting death: So by grace (through the seed of Gods woꝛde) wee are borne the children of grace, that is to say of blissing to eternal life. They that beleue are the children of Abraham, and heires of the promise. Wherefore if the helth of our soules: if the escaping of death, Gods wrath, and damnation: if the dignitie that wee are called too by being adopted the sonnes of God, doe moue vs: Let vs bee desirous of Gods woꝛde, let vs heere it and keepe it: and that not onely after the example of this multitude, but also of the whole Church, whiche coueteth nothing moze, than too bee thoroughly fed with this woꝛd of God.

¶ Of the second.

I Esus vvent intoo a Shippe, in vvhiche he sate him dovne, and taught the people standing on the shore. In these woꝛdes is the state of the Church militant and floating in the waues of this woꝛld, very trimly peinted out. In which picture thre things are too bee obserued. The ship it self: Chꝛyst sitting in the ship: and the people standing on the shore. The shippe it self is a shadowe of the Church. Chꝛyst betokeneth all true Preachers and teachers. The people standing on the shore represent the heereers of the woꝛde: Now like as a shippe is horribly shaken when a tempest riseth on the Sea: euen so nothing is moze shaken and tossed in the woꝛlde, than the church: which thing the story of the whole woꝛld auoucheth. How sorrowful was the shaking of this shippe, when Cayne slue his owne brother: And afterwarde when Lothe was in Sodome, and Abraham in his wayfarings: Ageine, howe soze was Gods Church shaken, firste in Egipte, and after that, by the space of fortye yeares togyther, too passe ouer in silence the persecutions whiche the Church endured at
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all times vnder the Judges, vnder the kings, and in the captiuitie of Babilon. And too omit other things, and too speake of our time: Howe soe is the Church shaken by them that wil seeme too bee Citizens of the Church: Some assaile it with heresies, as with horrible tempests sent out by the Diuell him selfe. What is it that the Sacramentaries doo not? What is it that the other Sectaries, Anabaptistes, and Libertines doo not, too ouerturne this little ship of Peters? The Bishops condemne it of heresie. The Iewes iest at it. The Turke despiseth it. The ciuill Magistrate (in many places) appeareth it of sedition, as wee reade in the storie of wicked Achab, who obiected these wordes ageinste the moste holie Prophet Elias. Art not thou hee that troubleth all Israell? What shall I say concerning the new manner of assaulking the Church, whiche those haue found out, that wil bothe bee and are termed Gospellers: Like vngodly persons & church robbers, they conuerste too secular vses, the goods that belong too the maintenance of the ministerie of Gods worde. Carnestly dooth Sathan with all his members bend him self too this one point, that is, too ouerthrowe the floating Church of Chryst. But Chryst is stronger than that hel gates may preuaile against it.

I haue spoken of the floating of Chrystes church: whereby also may easily bee perceyued, how great the perilles of Gods ministers bee. For as Chryste sitteth in the ship, so they also susteine a right great bunte of daungers, and many are haled too moste greiuous torments. But the people standeth on the shore, that is, the moste parte of the hearers are out of perill. For when anye tempeste ariseth, eyther they hide them selues, or else they shrink quite away. And thus much briefely concerning the shaking of the church.

¶ Of the third.

ANd the Lorde sayde too Simon: Launche intoo the deepe, and caste out a net too fishe. Then Simon answyering, sayde

Dd.v.

ynto

v. Sunday after Trinitie.

vntoo him: Sir vvee haue laboured all this nighte and caughte nothing, notwithstanding seeing you bidde mee, I vvyll caste forth a net. And vwhen they had doone so, they enclosed a great number of Fishes. &c. This is the description of the miracle. Peter being paste hope of catching any fische, casteth forth a net at Chrystes commaundement, and caught a great multitude, so as two ships were not able too holde them. Albeit that this miracle were wrought as wel too confirme the doctrine of Chryste, as also too strengthen the faith of the beholders: yet notwithstanding it pertyneth (after a certeyne manner) vntoo vs also. For what so euer hath bin writtten heretofore, it was writtten for oure instruction, that by patience and comforte of the Scriptures, we myghte haue hope. I will therefore shewe how this presente miracle serueth for vs.

First this miracle will assure vs of the truthe of the Gospel. For it is as an authozised seale, wherewith God the Father sealeth the Gospel of his sonne. For whatsoeuer miracles Chryst, the Prophets, or Apostles euer wrought: they serue all too confirme the doctrine. So wee read in Mark, and in the Epistle too the Hebrewes, Marke in his .xviij. Chapter sayth thus: The Lorde wrought with the Apostles, and confirmed their doctrine with signs that ensued. And too the Hebrewes. y. The doctrine of saluation was confirmed, God avouching it by signes and wonders, and sundry miracles, & giftes of the holy Ghost.

Secondlye, this present miracle proueth, that Chryste is Lorde, not onely of men, and of the Lande, but also of the Sea. Whereby our sayth conceyueth this assurednesse, that it persuadeth it selfe, that nothyng eyther on the Lande, or on the Sea is able too withstande this puissaunt Lorde, but that hee can puissauntly deliuer his seruants from all perill, like as hee deliuered the Prophet Jonas out of the Whales belly by his heauenly power. There is no cause then why wee should feare the crueltie eyther of scēdes, or of men, or
of the

of the sea, so wee leane vnto Chryst by lyuely sayth. Where
vpon John sayth: This is the victorie that ouercommeth
the woꝛlde, euen your sayth.

Herewithall, this present miracle teacheth, from whence
commeth the blissing of our labour, and the increase of our
substance. Peter had laboured all night, and to no purpose.
Why so? bicause he had sought for blissing by his owne tra-
uell, and not out of the fountayn of blissing which is Chryst.
But after he had cast forth his net at the commaundement
of Chryst, he took a great number of fishes. Whereby wee
are taught, that all blissing dependeth of Chrystes woꝛde.
Ageinst this do foure kindes of men offend. *Followe here f. y.*

First, saythlesse folkes, which thinke, that all blissing de-
pendeth of their owne trauaile; ageinst whose folly Dauid
song the Psalme: Unlesse the Loyde builde the house, in
vaine doth he watch that keepeth it.

Next, vngodly folkes which imagine that the increase of
their substance & goods proceedeth of vsurie and cuill trades,
y is to say, of y blissing of Sathan: and in dede many seeme
to growe riche by suehe meanes. But Salomon sayeth the
contrary. The blissing of the Loyd maketh men rich. For as
man can not of ryght be counted freyghtway riche, when
he possesseth many things. Breaue is one thing: and the
strength of breaue is another. Many haue breaue and other
goddes: of whom some can not vse them: some abuse them
to ryot and pryde: sonie cram them selues with them from
day to day, and other some make them instruments to put
their lustes and tyranny in vse. I pray you what maner of
blissing is this? Contrarywyse, the Godly that hath but
meane substance, vseth his goddes to the gloꝛie of God, and
the reliefe of others, and setteth out the giuer of them with
a good conscience.

The thirde kind of men that offend in this behalfe, are those
sort which when they haue herde that the increase of things
cometh of y lords blissing, becom moꝛe slouthful & slack, and
neglect

v. Sunday after Trinitie.

neglect the labour of their vocation, where as Dauid in his psalme speaketh ageynst it. Blessed is the man that feareth the Lord, and delyghteth altogether in his wayes, thou shalt eate the labour of thy handes. Blessed art thou, and well at ease shalt thou bee. Heer Dauid prescribeth the order how to do things. In the first place is the feare of God. 2 Delite and singuler pleasure in the commaundement of God. 3 Are com- mended the labors of a mans vocation. 4 Is added a promise: and thou shalt bee well at ease. If many now a dayes would folow this rule, they should feele the Lords blissing.

The fourth sort of offenders in this case, is of them that neither call vpon God when they vse his blessing: nor call vpon him for helpe: nor yeld him thanks for his blissing.

Let vs learne here therfore by this present miracle both that men ought to labour, and that the successe and blissing of the labour commeth onely of God, in what state so euer a man bee. If a man bee set ouer others, as a magistrate, a leutenant, and a master of a house, let him thinke thus. I will laboꝝ lustely in the feare of God, I will serue God, & I will call vpon him, that he may prosper my labours. When the husbandmā tilleth his ground, when he soweth it, when he carieth his harnest into the barne, let him haue God be- fore his eyes, let him know that all blissing is of the Lorde, let him call vpon him, that he will vouchsafe to prosper his labour, and to bestowe his blissing vpon him. So also let the preacher do: let him teache, admonishe and exhort: but yet at the commaundement of Chryste, and in the feare of God. But perchance thou wilt obiecte: I do my duetie, I till the grounde, I preache the gospell, I instructe my house- holde, but to no purpose, my paynefulnesse hath no good suc- cesse. Herne here of Peter what thou wantest. Peter labou- red in vayne, untill he had taken Chryst to him into the ship. Therfore accoꝝding to Peters example, giue thou cre- dit vnto Chryst, bee not slacke, but labour in Chrysts name, and thou shalt see how the Lord will blisse thee.

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But I (sayst thou) see the worst men commonly most to be luckie, and contrarywise, I see the godly oftentimes most miserable. I say no more, but marke the end. Wherefore consider this answer of Dauids, which is in the xxxvj. Psalm. I sawe the vngodly (sayeth hee) lustie and flourishing as the greene Bay: and I passed by, and beholde hee was gone: and I sought him, and hee was not to be found. So, all the glory of the vngodly is a vanishing smoke. Contrarywise, hee that feareth the Lorde shall not be remoued for euer. We haue examples, I pray you wher are now those glorious Giants? They are swallowed vp in the flood. Where is the rich glutton? Hee lyeth in torments. On the contrary parte, where is Abraham? where is Dauid? where is poore Lazarus? In heauen wher they enjoy true blessednesse. These mennes examples let vs follow.

Of the fourth.

Whiche thing when Simon sawe, hee fell downe at Iesus feete, saying. Depart from mee O Lorde, for I am a sinner. See here what happened to Peter and his fellows by this taking of fishe. Peter is sore afrayd, and willethe Chryst to depart from him. What ought he not rather to haue sayd Lorde tary still with mee, that we may haue good lucke in fishing? Like as Peter vppon this miracle acknowledged himselfe a miserable sinner: so acknowledged hee Chryste to be righteous, & endued with the power of the Godhead. Wherefore hee falleth downe at his feete also. Merely men desire the presence of God: How be it, as soone as they perceyue him to be come, by and by they flee away, and are afrayde, by reason that their conscience accuseth them of sinne, vntill they be cheered by the voyce of God, and feel comfort against the remouers of sinne: according as the Lorde in this place cheereth by him that was afrayde, saying: Feare not, from hence forth thou shalt bee a fisher of men. Here hee not onely cheereth by Peter, but also chooseth him to be an Apostle, that in his

vj. Sunday after Trinitie.

in his time hee may cathe men with the worde of his preaching. For as fishes are caught with a net: so are men caught by the word of preaching, & gathered out of the Sea of their sins, into the church of Christ: not to be killed, but to live blessedly for ever through Jesus Christ our Lord, to whom be honor, praise, and power for ever and ever. Amen.

Upon the. vj. Sunday after Trinitie.

The Gospel. Math. v.

ESUS sayde vnto his Disciples: except your righteousness exceede the righteousness of the Scribes and Pharisees, yee cannot enter into the kingdome of Heauen. Yee haue herde that it was sayde vnto them of olde time: Thou shalt not kill: whosoever killeth, shall be in danger of iudgement. But I say vnto you, that whosoever is angry with his brother (vnadvisedly) shall be in danger of iudgement. And whosoever sayth vnto his brother Racha: shall be in danger of a counsel. But whosoever sayth, thou Foole: shall be in danger of Hel fire. Therefore if thou offrest thy gift at the altar, and ther remembreth that thy brother hath oughte ageinst thee, leaue there thine offering before the altar, and go thy way firste and be reconciled too thy brother, and then come & offer thy gift. Agree with thine aduersary quickly, while thou art in the way with him, leaste at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee too the Minister, and then thou bee cast into Prison. Verely I saye vnto hee: thou shalt not come out thence, til thou haue paid the vttermoste farthing.

The exposition of the text.

This text is a peece of that sermon that Christ made too his Disciples in the mountain after he had newly chosen them: wherein (too speak briefly) hee teacheth them that hee

that hee came not too breake the law, but too fulfill it. And because the Phariseys being interpreters of the law, misconstrued and wrested the law of God: Chryst correcteth their error, and interpreteth the law. For they thought that the doctrine of the lawe perteyned only too the outward dooedes. Contrarywise, Chryst proueth that it pertaineth too the innermost conceits of the hart. Afterward in the same sermon Chryst prescribeth a forme of giuing Almesse, an order of fasting, and the maner of praying. All which things tende too this end, that men should vnderstand how farre they are off from the perfection of Gods law, and how needfull Chrysts coming was, on whom whosoever beleaueth, is exempted from the power of the law, and fro damnation. Thus much concerning the effect of Chrysts sermon in the mount. Now be it this parcell of that Sermon, which is red in the church this day (as you haue herd) syndeth fault with the Pharisaicall rightuousnesse, and alledging the fifthe commaundement of the law sheweth how farre the Pharisees ouershot theselues in interpreting the law. For like as these thought it ynough, too absteyn from killing with the hande: so Chryst denounceth them gilty of this lawe, not only which commit outward murther, but all those that think any thing ageynst their neighbour, according as wee shall heer anone. The places are two.

1 Of thre sortes of rightuousnesse, Pharisaicall, of the law, and Chrysten. 6

2 An exposition of the fiftth commaundement.

¶ Of the third.

EXcept your rightuousnesse excede the rightuousnesse of the Scribes and Phariseys, yee shall not enter into the kingdom of heauen. Too the intent wee may vnderstande these things aright, wee must needes speake of thre sortes of rightuousnesse. Of the Pharisaicall rightuousnesse whiche Chryste reprooueth here. Of the Rightuousnesse that

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vj. Sunday after Trinitie.

commeth by the law, which God commendeth to vs by his owne voyce: & of the chriſten righteouſneſſe, through which only we ſtand before God.

The Phariſaical righteouſneſſe is deſcribed. Math. 23. of which deſcription theſe be the peculiar poyntes. Firſt they accuſe Chriſt, ſo farre is it from their thoughte to acknowledge him for their redeemer. Ageyne, they do all things to the intent to be ſene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God and all godly men, whom they ſnatch at like mad doggs. Alſo they make Gods commaundement boyde for mens traditions ſake. For in place of Gods commaundementes, they thruſte in mennes deuiles, to worſhip God withall whether he will or no. This is the greateſt ſtubboꝛneſſe againſt God that can be. For in this caſe not only god is deſpiled, and moze is attributed to mans folly than to Gods wiſedome: but alſo through mens traditions, the zeale of Religion is aboliſhed to godward, and the woꝛks of charitie plucked vp by the rootes. Quermoze they pꝛeace vnto God with their lips, and their hart is farre from him. Besides this, they are layde to denour widowes houſes, while they draw them to theſelues couetouſly vnder pꝛeſce of hoſynneſſe. Furthermoze, they loue the higheſt roomes, wherby is noted their pꝛide. Laſt of all, they ſhut vp the kingdome of heauen before men, while by their falſe interpretation of the lawe, they withdraw men from the frutes of Chriſt. In concluſion, they are like to whytelynde tombes, as Chriſt ſayth: for outwardly they ſeeme holy, but inwardly they ſwarne with vnpure affections. We haue an example in the Phariſey that went vp into the Temple with the Publicane: who not onely boated of his owne good woꝛkes, faſting, and Tenths, but alſo backbited his neighbour. So did he openly tranſgreſſe the whole lawe of God, conteyned in the firſt & ſecond Table: and yet neuertheleſſe he thought himſelfe righteous, and that he had earned heauen with his woꝛks.

works. By these things that haue bin spoken hitherto, we may gather this description of the Pharisaicall rightuou- nesse. Pharisaicall ryghtuoussnesse consisteth in outwarde works, voyde of the feare of God, and of faith in God: whiche as it looketh for heauen at Gods hande, as a reward of his works, so it hunteth for prayse at mens hands for the visour of counterfet holynesse. It is no maruell therefore that Chryst sayeth: Except your rightuoussnesse exceede the rightuoussnesse of the Scribes and Pharisees, yee shall not enter intoo the kingdome of heauen. And thus much concerning the Pharisaicall rightuoussnesse. Now let vs speake a little of the rightuoussnesse that cometh by the law.

Concerning the rightuoussnesse of the Lawe, I will say foure things. First what it is. 2 Whither any man may bee iustified by the law. 3 What is the vse of the lawe. 4 How the law is abrogated to them that beleue in Chryst.

The rightuoussnesse of the lawe is a perfect pure and continuall obedience towards the lawe of God. As it is a continuall and perfect louing of God & our neighbor. For thus sayth the law: Thou shalt loue the Lorde thy God with all thy hart, with all thy soule, with all thy strengthe, and thy neyghbour as thy selfe. For the lawe of God (which is the rule of the rightuoussnesse of the law) requireth not outward obedience only: but it requireth at all men a perfect, pure, & continuall obedience towards God. And as it promisseth life and saluation to them that obey: so it threateneth euerlasting death to them that perforce not this obedience. It is not content with the outwarde visoure, but it requireth a pure hart, thoughts agreeable to Gods law, and a forwarde and redy will to Godward: yea & a full and continuall tunableness in all the powers both inward and outward, agreeable to the will of God. That the lawe requireth suche a rightuoussnesse, it appereth by the interpretation of Chryst, and by this saying of Paule. The lawe is spirituall, but I am carnall, therefore requireth it spirituall obedience.

Co. j.

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vj. Sunday after Trinitie.

¶ We see what the rightuousnesse of the lawe is. Now in the seconde place is demaunded, whether any one in all mankinde may be iustified by this rightuousnesse of the lawe. To whiche question I answere simply, that no man at any time after Adams fall (saue onely Chryst) became rightuous befoze God by obedience of the Lawe: and that will I proue by foure reasons.

The first: mannes nature is vncleane, and stayned with the filthinesse of sin, and therfore it can no more yelde pure obedience towards God, than a troubled muddie spring can yelde pure and clere water: or than a rotten tre can bring forth good frute. Wherevpon Esay. 64. cryeth out that all our rightuousnesse is like a most vncleane cloth.

The seconde: All men fynde in them selues, that that obedience whiche they persourne to the lawe of God, hath fower poyntes disagreing with the lawe of God. For first mans obedience is but now and then and by startes: whereas Gods lawe requireth a continuall obedience. Secondly, it is defiled: for the hart of man is vncleane, from whence it proceedeth. Thirdly, it is vnperfect: for it is not performed according to the streyghtnesse of the law. And fourthly, it is glosed with euill opinions.

The third: the Scripture auoucheth in playne termes, that no man is rightuous by the lawe, no not one. And Dauid sayth: Lord, if thou looke streightly vpon sinne, who shal abyde it? Also: No man liuing shal be found rightuous in thy syght: that is to wit, by the deedes of the law.

The fourth: If men may become rightuous by the deeds of the lawe, we should haue no nede of the rightuousnesse of Chryst. Wherevpon sayth Paule. Gal. 2. If rightuousnesse come by woorks, then hath Chryst died in vayne. For he died for our sinnes, and rose ageyne for our iustification. Whereby it appereth, that no man hath the rightuousnesse which the lawe requireth.

¶ Nowe foloweth the thirde question concerning the vse of the

the lawe, and what is it. Of Gods lawe there be thre vses : that is too wit. Outward, Inwarde, and Spiritual. The outward vse belongeth too this outward man, that we may liue honestly in this life : whiche vse is common too it with ciuill lawes and ordinaunces of menne. The inwarde vse perteyneth too the olde man : for the lawe reueleth Gods wrath vnto vs, by laying oure sinnes befoze vs. The spirituall vse perteyneth too the new man, that throughe sayth wee shoulde begin too yelde obedience vnto God according too his lawe, so farreforth (at least wise) as may be done in this corruption : whiche obedience is acceptable too God for our sayths sake in Chryst.

Now foloweth the fourth question. For when the godly minde heareth, that the lawe pronounceth them all accursed whiche performe not perfect obedience too the law : it beginneth too feare the sentence of the law. Here therefore it is too be knowne, that Gods lawe is abrogated and utterly abolished too the godly, as muche as concerneth the curse therof. For so that wee beleue on Chryste, Chryst hath taken vpon him the curse of the law for vs. Whereupon Paule layeth : Chryste became accursed for vs. And John. 3. Wee that beleue not in the Sonne, the wrath of God abideth vpon him. And in his Epistle : The bloud of Iesus Chryste clenseth vs from all iniquitie, that is, from the curse that should haue bin due too vs for oure iniquitie. And so haue wee breely tolde what is the rightuousnesse of the lawe : that no man becometh rightuous by the works of the law : what is the vse of the law : and how farre forth Gods law is abrogated. Now is a little too be sayde, concerning Chrysten rightuousnesse, that wee may vnderstande wherein it is too be preferred befoze the Pharisaicall rightuousnesse.

Chryste rightuousnesse is Christs obedience imputed to the & beleue in him. For according too the right meaning of the gospel, he is rightuous whose sins God forgiveth, & too who he imputeth & rightuousnes of his son, & accepteth him freely

Ce.g.

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vj. Sunday after Trinitie.

to euerlasting life. For whosoever beleueth in Chryste, for as muche as of a gilty person hee is made vngilty, and of an vnrighteous person is made righteous through Chrystes righteousness, which is imputed vnto him: Hee is sayde to be iustified, or to become righteous. And that Chrystes righteousness is imputed to him that beleueth, it is proued by many textes of Scripture. Hee that beleueth on him that iustifieth the vngodly, vnto him is his fayth imputed for righteousness. And Rom. the. 5. Cha. Like as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Chryst, many become righteous. 2. Corin. 5. Him that knewe no sinne hee made sinne, that wee might become righteous before GOD in him. And that to this righteousness of the Gospel, the woorks of the lawe are not required: many testimonies proue. Rom. 3. Wee suppose that a man is iustified by fayth, without the woorkes of the Lawe. And Gal. 2. Wee knowe that a man is not iustified by the doedes of the law, but by fayth in Iesus Chryst: and wee beleue in Chryst Iesus, that wee might be iustified by fayth, and not by the doedes of the Lawe. Herupon now is concluded, that Chrystian iustification is an acquiting of that person from sinne that beleueth in Chryst, and an imputing of Chrystes righteousness vnto him, and an accepting of him vnto eternall life freely for Chrystes sake.

Thus muche by the way concerning the thre sortes of righteousness. Nowe wyll I adde a fewe thyngs touchyng the difference. And first I will tell how chrysten righteousness differeth from the ryghteousnesse of the Lawe: and afterwarde how it differeth from the righteousness of the Pharisees.

The first difference therfore betwene the righteousness of the Lawe and the chrysten ryghteousnesse, is that the ryghteousnesse of the Lawe, is of the woorkes of the Lawe, but the Ryghteousnesse of the Gospell, is wythoute the woorkes of the Law. The second is that the righteousness of the

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the law, is the rightuouſneſſe of the woꝝker: but the rygh-
tuouſneſſe of the goſpel is the rightuouſneſſe of the beleeuer.
The third is, y^e the rightuouſneſſe of the law is not imputed
freely: but cometh to paſſe of y^e deſert of a maſ owne obediẽce,
but the rightuouſneſſe of y^e goſpell is imputed without deſert
of a maſ owne obediẽce. The fourth is, that y^e rightuouſ-
neſſe of the law is a foꝛmall rightuouſneſſe, as which is fra-
med to a man by his iuſt dealings: but the rightuouſneſſe of
the goſpell is an imputed rightuouſneſſe, when the iuſt dea-
lyngs of Chꝛyſt are imputed too him that beleeueth. There-
foꝛe that man is ſaide too be iuſtified accoꝛding too the foꝛme
of the lawe, whiche of an vnrighuous perſon, becommeth
rightuous thꝛough his owne iuſt dealing and fulfilling of
the law, accoꝛding too this ſaying: The man that dooth theſe
things, ſhall liue in them. But he is ſaid too be iuſtified af-
ter the maner of the Goſpell, who of a gilty perſon is made
not gilty, by reaſon of Chꝛyſts rightuouſneſſe, whiche is
taken hold on by fayth. The rightuouſneſſe of the lawe is
a perfect obediẽce of a man too the lawe of G D D. But
the Chꝛyſten oꝛ Goſpell ryghtuouſneſſe, is Chꝛyſts obe-
diẽce imputed too him that beleeueth. A rightuous man af-
ter the lawe is hee that dealeth iuſtly and vꝑꝛightly, accoꝛ-
ding too the meãning of the lawe: But he is rightuous af-
ter the goſpell too whom God foꝛgyueth his ſinne, and im-
puteth Chꝛyſtes ryghtuouſneſſe, and whom he accepteth
too eternall lyfe freely foꝛ Chꝛyſtes ſake. Juſtification after
the lawe, is an abling a man befoꝛe God foꝛ the ſounde-
neſſe and perfection of his obediẽce too Gods law: but chꝛi-
ſtian oꝛ Goſpell iuſtification is an abling of man befoꝛe
God foꝛ the ſoundneſſe and perfection of Chꝛyſts obediẽce
too God the father.

Thus haue we the difference betwene the chꝛiſten righ-
tuouſneſſe and the rightuouſneſſe of the lawe. Now let vs
ſee howe the Chꝛiſtian rightuouſneſſe exceedeth the righ-
tuouſneſſe of the Pharĩſes. The Chꝛyſten rightuouſneſſe ex-
ceedeth

Ec. iij.

vj. Sunday after Trinitie.

cedeth the Pharisaicall in these foure things. In cause, qualitie, effecte and ende. The cause of chrysten rightuousnesse is God, Chrystes desert and sayth, taking hold of the benefit offered: but the cause of Pharisaicall rightuousnesse is, mans hypocritie, ignorance of Gods rightuousnesse, and outward obseruaunce of mens traditions. The qualitie of chrysten rightuousnesse is the obedience and fulfilling of the lawe in Chryst: but the qualitie of Pharisaicall rightuousnesse: is but only an outward visour of feyned and counterfeyt holynesse. The effect of Chrysten rightuousnesse is newnesse of spirite, the feare of God, true godlynesse, inuocation, true humilitie, patience, and a beginning of obedience towarde Gods lawe, in so much that a man being iustified by sayth, desires nothing so much as to obey God. To bee blyse, his chiefe pleasure is in the law of the Lord, after he knoweth that damnation is taken away by Chrysts merit: but the effect of Pharisaicall rightuousnesse, is pryde, glozyng before God, superstition, disdeyne of ones neighbour, and (to bee short) such as the tree is, such is his frute. For an euil tree can not bring forth good frute. The ende of Chrysten rightuousnesse is to haue peace with God, to haue accesse vnto God, to giue glorie vnto God, and finally to obteyne euerlasting life freely for Chrysts sake: but the end of Pharisaicall rightuousnesse, is to giue prayse to a mans owne selfe, and to take it from God, and to vaunt among men: vppon whiche at length shall ensue horrible punishment, vlesse there bee a turning to the Lorde. Let this suffice concerning the thre sortes of rightuousnesse, & the differences of them, the which it is behouefull to beare in minde.

¶ Of the second.

The fifth commaundement, Thou shalt not kill, the Lorde interpreteth himself, to the intent to confute the false interpretation of the Pharisees. They thought that only outward murder was prohibited. But Chryst looked deeper into

into the lawe, and spyed out thre of her murthers beside the outward manslaughter. Yee haue herd (sayth hee) how it was sayde too them of olde tyme: Thou shalt not kill: for vwho so euer killeth, shall bee in daunger of Iudgement. That is too saye, who so euer shall kyll a man, shall bee gilty befoze the iudgement: for in this place hee speaketh of outwarde manslaughter, and the punishment thereof, whiche is a ciuil condemnation by the Lawe. What was called the iudgemente, wherein late thre men, at suche time as the cases were easie too bee discussed. For hee that had comitted outward murder with his hand, was gilty of death by the sentence of the Lawe: whiche sentence few were able too pronounce. Heer hee speaketh onely of mannes iudgement by the sentence of the law. For the spiritual iudgement (which was the curse) was sufficiently known. Now foloweth the interpretation. But I saye vntoo you, hee that is angry vvyth his brother, is in daunger of iudgement. Heer hee putteth anger among the kindes of murther. The Pharisees perceyued not that thys was forbydden by the fifth commaundement. Wherefoze hee sayth: But I say vntoo you: As if he had sayd: The Pharisees holde opinion, that he onely breaketh the fifth commaundement, that hathe killed a man with his hande. But I say vntoo you, that this lawe requireth moze. For it also forbyddeth anger whiche proceedeth not of a iust cause, and tendeth not too a good end. *But hee addeth.*

Then addeth hee also another sinne of the fifth commaundement; And vwhofoeuer shall say vntoo his brother, *Racha*, that is, hee that by any signe sheweth him selfe too scozne his neyghboure, he is in daunger of a counsell: Wherein thre and twentie Iudges satte vppon the hearing of greater cases. Furthermore, who so euer shall saye vntoo his brother *foole*, is in daunger of hell fire. That is too saye, hee that rayleth and outrageth agaynst his neyghboure, is an offender agaynst Gods lawe, and consequently in daunger of the paynes of Hell. Here Gods iudgemente is compared

Ce.iiij.

too a

*Racha. is a
bitterfull word
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vj. Sunday after Trinitie.

to a Senate of thre score and eleuen Judges, whiche satte
vppon the hearing of the chiefe and weyghtiest cases. To
bee hēse, by the fifth commaundement ar soz bidden, firste
all thoughtes, whereby wee thinke any euill towarde oure
neighbour. Secondly, all signes of contempt of oure neygh-
bour. Thirdly all bitter wordes ageynst our neyghoure, as
raylings or reuillings. Fourthlye outwarde murther. And
contrarywise, are commaunded all workes that are repug-
nant to these: as to beare a frendlye harte towarde oure
neighbour, to shewe our good wil towarde our neyghoure
by outwarde signes, and to defend and saue his person from
wzong.

Howbeit to the intent that Christ might shew how need-
full is loue towarde one neighbour, and how pernicious is
iniurie done vnto oure neighbour: he giueth two counsels,
whiche containe two arguments.

The one is taken of the harne whiche a man that doth
wzong to his neighbour, runneth into befoze the iudgement
of God. The other is taken of the harne, wherinto he that
hath hurt his neybour falleth, befoze the iudgement of man.

The firste standeth thus: If thou offer thy gift at the altar.
He putteth forth an example that agreed to that time, and that
people, while the comon weale of Iosues was yet standing.
And the meaning of this saying is this, God accepteth not
thy gift if thou hate thy brother, that is to say: No seruice is
acceptable to God, which is done by him that is out of chari-
tie with his neyghor. But what is the meaning of this rule?
That God liketh nothing that cometh from his enemy, for
the gifts of enemies are no giftes. And in this respect, Iohn
sayth: He that sayeth I loue God, and hateth his brother, is a
lyer. For the continual and naturall frute of louing God, is
the loue of a mannes neyghour. He that loueth not, keepeth
my commaundements. Then wheras this frute is not, it is
certeine that the tree is euil. Therfore whosocuer loueth not
his neyghour doth offer sacrifice to God in vaine.

In

In the Scripture, prayer is a sacrifice: but thou prayest in vaine if thou hate thy neighbour. Thankesgiuing is y^e calues of the lippes. Now if thou wilt haue them accepted of God, first bee at one with thy neighbour, and then offer in fayth. The crosse is a sacrifice, so it be tempered with fayth, for without fayth it is a iust punishment of sinne. The keeping of the Sabbath is a seruice that pleaseeth God: yet it is defiled with hatred towardes a mans neighbour. Almesse is called in the Scripture a sacrifice of good sent. But Paule saith, if I spend all my substance vpon the poore, and haue no charitie: I am nothing. And so likewise is to be iudged of euery good work which God requireth. Here let euery man examin himself, and not take a deceitful balance. *for I feare we haue*

* The second standeth thus. Bee reconciled too thy brother while thou art yet in the vway. &c. He that offendeth & hurteth his brother, falleth into the hands of the Magistrate, & shall bee cast into prison, from whence hee shal not bee dispatched, vntil hee haue made ful amends for his harmes. Wherefore too the intent this come not too passe, thou must be reconciled too thy neighbour betimes: Therfore seeing that without charitie thou worshippingest God in vaine, and fallest in daunger of the Magistrate: thou art counselled too bee in charitie with thy neighbour. *W^hich is the saying of God: He that hath not shewed mercy, shall feel iudgement without mercy.* Hereunto pertaineth also the parable of the detter, to whom God forgauē all the det. &c.

But the Papists vpon this place doe builde their Purgatorie, wherof they preache at this day in their Churches: too whom I answer.

1 In these wordes is no mencion made of Purgatorie, whereinto hee that hath hurte his neighbour, is caste by the Magistrate.

2 Because they flie too the Allegorie, let them know that they leane too a weak foundation. For first no Allegorie is too be admitted, vnlesse it can bee confirmed by the expresse word

Ge. v.

** so y^e hope of y^e lord is g^od
comment p^r
uice. yet m^e
are g^othie of*

1. Cor. 13.3

*for many off^r
ers in this
in these
dayes*

*18 v^o mat. 23
ut y^e 27. 8.
forward as
may see it.
Read at v^o
leisure.*

vj. Sunday after Trinitie.

of God. Secondly, no Allegorie is to bee allowed, that fighteth with the ground of our fayth. Thirdely, no Allegorie is to bee accepted, eyther wherein there is any absurditie, or wherupon ensueth any absurditie. Therfore in as muche as no man is able to satisfie this commaundemente fully in all points. Let vs repent, let vs flee vnto Chryste, and then let vs endeuer to obey God according to this commaundemēt as muche as may bee, by the help of Chryste: to whome bee glory world without end. Amen.

Upon the. vij. Sunday after Trinitie.

The Gospel. Mark. viij.

IN those dayes, vwhen there vvas a vverye greate companie, and had nothing too eate: Iesus called hys Disciples vntoo hym, and sayde vntoo them: I haue compassion vpon the people, because they haue beene novve vvith mee three dayes, and haue nothyng too eate: And if I send them avway fasting too their ovvne houses, they shall faint by the vvay: for diuers of them came from farre. And his Disciples answered hym: VVhere shoulde a man haue bread heere in the vvildernesse, too satisfie these? And hee asked them: how manye loaves haue yee? They sayde, seuen. And hee commaunded the people too sitte dovne on the ground. And hee tooke the seauen loaves: And vwhen hee hadde gyuen thanks, hee brake and gaue to his Disciples too set before them, And they did set them before the people. And they had a fewve small fishes. And vwhen hee hadde blessed, hee commaunded them also too bee set before them. And they did eate, and vvere suffized. And they tooke vp of the broken meate that vvas lefte, seauen baskettes full. And they that did eate, vvere aboute foure thousand. And hee sent them avway.

The

The exposition of the Text.



This Gospell is set forth for this time of the yeere, because it is harvest time: and that to the intent to do vs to witte, that Corne and frutes of the earth do grow by gods blessing: wherby we shalbe put in mind to be thankful towards God for this his gift. We must therefore beleue without all doubt, that God giueth vs the things that grow out of the ground, to sustein this life with all, which we must vse reuerently, as giftes reached and giuen vnto vs by Gods owne hand, and that to Gods glorie, the profit of our neighboz, and the maintenance of our owne state. Now the summe of this Gospell is, that besides that Chryst by this miracle proueth himselfe to be the true Messias, endued with the power of the Godhead, he sheweth himselfe also to haue care of those that folow him, according to his promise: First seeke the kingdome of God and the rightuousnesse therof, and all things else shall be cast vnto you. The places be thre.

- 1 The lot of them in this life that folow Chryst. *is tyrannie & persecution, scorn & vision, in contempe of the world*
- 2 The affection of Chryste towardes those that folowe him.
- 3 The right manner of vsing Gods gift.

Of the firste.

When there was a very great companye, and had not aught to eate. In this company as in a Table, is shewed vnto vs what is the lotte of them that folowe Chryst in this world. For we must come to the possession of the heavenly kingdome by many tribulations. This companye came into the wilderness, whereas is no breade, but hunger, danger, and death. The same fortune shall all those feele that will folowe Chryst. Therefore it is not for naught, that Chryst biddeth him that will be his Disciple, to deny himselfe, and take by his crosse and folowe him.

And

vij. Sunday after Trinitie.

And Paule: All that wil liue godlyly in Chryſt, muſt ſuffer perſecution. Notwithſtanding, God be thanked for it, our eaſe (for all that) is better than theirs that ſeeme happy in the world. For the end and knitting vp wil be ioyful: and therefore Chryſt ſayth: Blisſed are they that moorne, bicauſe they ſhall receiue comfort.

But what is the cauſe why Chryſtes Diſciples ſhall be afflicted in this world? This is no wonder. That which wet beſore in the head, ſhall ſolowe in the members, as long as this world ſtandeth. And that is, bicauſe that in the wilderneſſe, (that is, in the world,) there are among the members of Sathan, that cannot a way with Chryſt and his members. Which thing was ſet ſolde long time ago. The ſeede of the Serpent ſhall byte the heele of the womans ſeede. That is to ſay, Sathan and his impes ſhall perſecute Chryſt and his members. For when Sathan ſees Chryſtes kingdome encrease, and his owne decay: he fretteth and fumeth, and like a wounded Lion ſteppes vp againſt Chryſtes ſheepe, to deuoure them. And this is it that Peter ſayth. The Diuell goeth about like a rozing Lyon, ſeeking whom he may deuoure. For the Lyon hauing loſt his whelpes, and beſides that, being hungrye, falleth vppon whatſoeuer things come in his way, to waſt, deuoure, and deſtroy them. The like minde hath Sathan. When he ſees that he loſeth his whelpes, that is to ſay, that thoſe which erſt wer vnder his power, are turned vnto Chryſt: he armeth his champiōs againſt the church, that ſome of them may aſſaile it with hypocriſie, ſome with Sophiſtry, ſome with Tyranny, and other ſome with ſtumblingblocks and ſciſmes: as he hath done at all times heeretofore, and ceaſeth not to do at this day. And if he can do nothing elſe, he endeuereth to ſterue the for hunger in the wilderneſſe. But on the contrary part, Chryſt valiantly deſendeth the kingdome which he hath gotten with the ſhedding of his owne blud. He giueth the holy Ghoſt, he giueth bread, he rayſeth vp godly teachers to ſeede it with heavenly
ſeede,

foode, and he is at hand him selfe too succoure it in the middes
of daungers, according as hee declareth by this present doede:
So little shal furious Sathan and the madde enemies of the
Churche preuaile ageinst it. For hee him selfe keepeth watch
about his Church, and defendeth it stoutly. Neyther is there
cause why any man shoulde surmise, that Chryste is other-
wise minded towards his Church at this day, than hee was
at that time towards that multitude. For although hee doe
not at all times defend his Church with visible miracles: yet
notwithstanding hee woꝝketh no lesse miracles at this daye
spiritually and inuisibly in gouerning his Church. For with
him there is no respect of persons, but of fayth and of the good-
nesse of the case. Is it not a great wonder, that God so defen-
ded that one blisfed man Luther, that Sathan & al the woꝝld
boeing in armes ageinste him, were not able too stirre one
hair of his head: Is it not a great miracle at this day, that the
bishop of Rome with the most flourishing part of the woꝝld,
is not able too rote out the Church: The Pope doubtlesse en-
deuoreth too stoppe the race of the Gospell with a flood of the
bloud of Martirs. But the moe hee murthereth, the moe spring
stil out of their blud, as it is too be seene at this day in Spaine
and Fraunce.

Therefore let vs fence our selues ageinst the woodnesse of
Sathan, and specially ageinst the stumblingblocke of the de-
foꝝmitie and pozenesse of the Church: and let vs not flæte
fro Chryst for any scarbugs of Sathan: neyther let vs leaue
oure profession although there were no thise but wee muste
needs suffer famine in this wilderness: ne let vs suffer our
selues too be moued by the example of those, that for persecu-
tion and famine depart from Chryst: as did the Jewes when
they were pinched with famine & persecution by their eni-
mies that dwelt about the. For in this maner did they resist
the Prophete Jeremie, according as wee read. Jerem. 44. As
for the woꝝds whiche thou hast spoken vnto vs in the name
of the Lord, wee wil in no wise heere them. But whatsoeuer
goeth

vij. Sunday after Trinitie.

goeth out of our owne mouth, that will we do. We wil do sacrifice and offer oblations to the Quene of Heauen (that is to say the Sunne). like as we & our forefathers, our kings and our heads haue done in the cities of Iuda, & in the streets of Hierusalem. For then had we plentie of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, & to do sacrifice to the Quene of Heauen, we haue had scarcenesse of all things, and perished with the sword & hunger. But what dooth that holy Prophet Ieremie answer them? It is not so (sayth he) but for your abominations, and for the multitude of your wicked deeds dooth God punish you, and because ye would not walke after the commandements of the Lord. After the same maner a man shall find many at this day, which for hunger, dearth of corne, and other discommodities, wil fall from Chryst & his gospel. For they saye, when we had Pastes, when we founde Ponkes, when we called vpon Saints, we had abundance of al good things. But after that this new doctrine came vp, many mischaues came vp with it. Ther is not (say they) so much fear of God: there is lesse charitie among men: there are greater & more often fallings oute betwene men: there is more tyranny, and all things are dearer. Thus do folke excuse themselves that they should not folowe Chryst. But if thou wilt knowe the causes of these misfortunes, I will tell thee. The seruant (sayth Chryst) that knoweth the wil of his mayster & dooth it not, shal bee beaten with many stripes. We knowe what is ryght, & do it not: and therfore dooth God punish vs with many stripes. Agein there are other causes also: namely the devils tirannie, who rageth ageinst Chrysts churche, more than ageinst other companies of the world, and that is by the sufferance of God; that the elect may bee tryed, that is to wit, to the intent he may make a proof of those that cleaue fast vnto Chryst, & worship him with their hart & not with their lips. I exhort you therfore for Chrystes sake, & for your owne soule health, that you suffer not your selues to bee corrupted

rupted with the blasphemous spéeche of euill men, so as y^e should fall from Ch^ryst, bicause y^e must folow him into the wilbernesse, wheras is y^e crosse, famin, wolues, & a thousand deadly daungers: but rather that w^e lift vp our minds into heauen, where Ch^ryst sitteth at the right hand of the father in heauenly glo^ry. For we that are his m^ebers, shal by none other way come into heauen, than by the same that he w^et, whow is our head. He in this life endured hunger & cold, and other distresses: let vs also beare the lyke patiently. Which thing if w^e do, w^e shall one day be glorified with him.

¶ Of the second.

ANd the Lord said to his disciples. I haue pity of this people, bicause they haue folowed me novv these three dayes, and haue nothing to eate. And if I shal send the a^vvay to their ovvn houses, they vvil faint by the vway. In these wo^rds is described the affection of Ch^ryst toward the people y^e folowed him. He is so^ry for the hunger of their bodies, & much mo^re it is to be thought, y^e he was so^ry for the hunger of their soules. For as the soule is much nobler than the body: so y^e hunzer of y^e soul is much mo^re hurtful. What the doeth the merciful Lord: He feedeth the body wth bodily food, & the soul with ghostly food. He feedes the body with earthly b^read, & the soul with heauenly b^read, y^e is, with gods wo^rd. Heer our reasoⁿ (which wil seeme to haue skil in gods matters) though it be but foolish, demaⁿdeth. What is not Ch^ryst God: why then did he not wo^rke a miracle & feede them out of hand: or why did he not suskein them without b^read: He wold not alter y^e order o^r nature wth out a great cause. And the order appoynted by God, is, y^e like as the body is fedde with b^read: so the soul should be nourished and suskyned by Gods wo^rd. And this is it that is spoken in Moyses: Man liueth not only by b^read, but by euery wo^rd that p^rocēdeth out of the mouth of God. Therefore it is not his wil, y^e we should loke for any thing coⁿtrary to this order appoynted by God: but that we should leane vnto his heauēly mercy, looking for help at his hād in time conueniēt.

This

vij. Sunday after Trinitie.

This order established by God, madde blind heads do inuent. It is written of two Hermites, that fell among thieves, and had not aught to eate, that when they had endured hunger a great whyle, and that one of the Thieves at length taking pitie vpon them, gaue them bread to eate: The one of them sayd, I will eate none vnlesse it bee giuen mee from heauen. But the other tooke it with thanksgiuing, & ate it, and anon after he that looked for bread from heauen, dyed for hunger, whereas the other escaped that looked for no miracle, but tooke the bread that the thieves gaue him, as it had bin at the hand of God. The Anabaptists also inuert this order at this day. Chryst hath commaunded the Gospell to bee preached, that the soule may bee nourished with it as spirituall fode. But the Anabaptists (despyling the word) looke for new reuelations without the word. Whereby it cometh too passe that they fall into the Diuels snares, who turneth himselfe into an Angell of light, to the intent he may throlwe them headlong into damnation. Therefore because Chryst would not inuert the order established by God, he delayed the miracle. But yet at length the affection that he beareth to those that bee his, (which is greater than the affection of the father towards his childe,) did ouercome him. For what manner of affection Chryst beareth towards those that are his, not only the Euangelist sheweth in this Gospel when he sayth, I take pitie of this people: But also the Prophet Esay. 49. setteth it out in a most goodly figure. Can the mother (sayth he) forget hir owne chyld, y she should not pitie the sonne of hir owne wombe? Although she should forget, yet will not I forget thee. Beholde, I haue written thee bypon my handes. Also the Parable of the prodigal childe, peynteth this out affection of Chrysts towards those that bee his. What shall I say of similitudes & parables? Chrysts crosse sheweth what manner affection he had towards his owne. For he so loued vs when we were yet his foes, that he suffered most reproche, full death to redeme vs. But to what purpose are all these things?

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We know God and take hold of rightuouſneſſe and eternall ſaluation, is conceyued of the only word of God when it is heard, read, and thought vppon, by which only the holy Ghoſt is woꝛkful to ſaluation, as it is ſayd here: How ſhall they beleeue that which they haue not herd: and therefore ſayth comineth by hearing, and hearing by the word of God. Alſo, every one that beleeueth in him (that is to wit, which beleeueth assuredly that he is in Gods fauour for Chꝛiſtes ſake, and repoſeth all his whole confidence in him) ſhall not be aſhamed, ſhall not be diſappoynted, ſhall not be ſubdued by ſinne and death. For he leaneth to the ſound and vnmouable rocke the Sonne of God, which all the power of ſinne and of the diuell is not able to vndermine or to weaken: as it is ſayd Eſay. xliij. Behold I lay in the foundation of Sion a Cornerſtone, tryed, precious, & vnmouable. &c.

Prayer, is a parte of ſayth or rather the operation of faith: which vppon the knowledge of Gods will reueled in his Goſpell concerning the free promiſe of remiſſion of ſinnes and euerlaſting ſaluation to be giuen to all men for Chꝛiſtes ſake, doth (with moſt earneſt ſute and longing from the bottom of ones hart) deſire God to forgive him his ſinnes, and to giue him euerlaſting ſaluation according to his promiſe. That this praying is a part of Juſtifying ſayth, it is manifeſt. Neyther muſt there be patched vnto it any condition of fulfilling the law, but ſo much as the law can not ſuccour vs oppreſſed with ſinne and death, and giue vs rightuouſneſſe and ſaluation: God ſent his own ſonne, to the intent that by acknowledging that Meſſias, & by praying vnto him, we might be ſaued. For ſaythfull prayer is as it were y beggers hand, which doth not offer God any reward or deſertes of woꝛkes, but onely craneth and receyueth the benefites and ſaluation offered by God.

In this place may be repeted the whole doctrine concerning prayer, which is moſt ſtreightly cuppled & yoked
Wh.ſ. with

with fayth, and there is to be considered the difference betwene true prayer, and heathenish and Popish prayer which beleueth not, nor is fully perswaded that his prayers are well liked and heard of God, but douteth whether God be well pleased with vs, and whether we be heard and saued. This douting fighteth openly agaynst the fayth & true prayer, according as Paule sayeth, how shall they call vppon him, onlesse they beleue in him.

3. Rightu-
ousnesse of
Fayth.

Rightuousnesse of fayth, (of whiche he sayeth, with the hart doe we beleue vnto saluation) is, not our obedience toward the lawe, (which is still farre from perfection,) wherby those things that the law requireth are thoroughly and fully performed. But it is a free releasement of sins, and an attonement with God, or an accepting of the person that beleueth the gospel, to euerlasting lyfe for the sonne of God the Mediators sake, who dyed & rose agayn for vs.

4 Saluation.

And the worde saluation signifieth in manner the self same thing, as it is sayd: If thou beleue in thy hart that God hath rayled him vp from death, (that is to wit, to deliuer vs from sinne and death) thou shalt be saued. For with the hart do men beleue to rightuousnesse, that is to say, rightuousnesse is receyued by true and vnfeyned fayth, and not by hypocriticall fayth. And with the mouth is confession made to saluation, that is to say, after a man hath rightuousnesse and heritage of eternall lyfe, it becometh him to continue in the fayth. For although that he which is iustified by fayth, be therewithall saued, and becommeth an heire of eternall lyfe, as it is sayd Eph. ij. We are saued by grace, through fayth: Abacuck. ij. The rightuous liueth by fayth: yet if he continue not in faith, he forgoeth rightuousnesse and eternall lyfe. For fayth is shaken of by sinne agaynst conscience. And the vnfeyned and constant confession of the mouth, is an euident token of fayth shining in the harte, as it is sayde in the Psalm.

Psalme. I haue beleued and therfore haue I spoken, but
I am brought very low. Apocal. ij. Be faythful euen vnto
the death, and I will giue thee a crowne of lyfe.

The third place.

IT is an exceeding greate and vnspeakeable benefite of
God, that he hath by assured and euident tokens, disclo-
sed himself too mankind, too the intent to gather out of it
an euerlasting Church to himself, whereon to bestow the
true knowledge of himself, true rightuousnesse, lyfe and
ioy for euer and euer. But God gathereth to him self, this
eternall Church, and communicateth these his benefites
to the same by his worde or by the voyce of his Gospell
sounding in the ministerie, which for the very same cause
God ordeyned immediatly in Paradise, mainteyning it
at all times since, by rayling by sound Ministers and tea-
chers, to preache the worde of the law and the promys of
the Gospell concerning Christe in the open face of the
worlde, and by theyr preaching too offer men peace and at-
tonement with God, and all Gods benefites, as it is sayd
in Esay. li. How beautifull are the sitte, (of the messen-
gers sent of God,) that bring tydings of peace. For the
Ministers of the Gospell must needes be called and sent
of God, neyther must any man thrust himselfe into the
ministerie without lawfull calling, according as it is said
heere, how shall they preache onlesse they be sent? And
Hebze. v. No man ought to take the honour vppon him
self, but he that is called of God, as Aaron was.

Now men be called of God, some immediatly by
Gods owne voyce: and other some by meanes, that is to
wit by the members of the Church, to whiche God hath
giuen authoritie & comaundement to seeke out & to chose
fit Ministers, & he will worke as effectually by those selfe
same persones so chosen by mas voyce, as by his ministerie
of those to whom he hath called himself without meane.

Wh. ij.

The

The Church
is gathered
by the word

Ageynst in-
trusion into
the ministe-
rie.

How men
bee called
into the mi-
nisterie.

The first preacher or messenger of peace sent of God, was Gods owne sonne in Paradise, who brought the promise of the scede out of the secret bosom of the Father, and vttered it to the worlde. This sonne of God from thence forth preserved and mainteyned the ministerie by his owne power, sent Patriarkes and Prophetes, clad him self in the nature of man, & preached visibly, and aduouched his doctrine with testimonie of raysing the dead and other miracles. And at the last he sent forth Apostles and other disciples into all coastes of the worlde, that many might bee allured out of all mankind to the true knowledge of God and the felowship of euerlasting saluation.

Andrew the
Apostle.

One of this number of messengers of peace or sound ministers of the Gospell, was Andrew the Apostle, whose feast wee halow this day, who was sent of God into the countreyes of *Tartarie* to preache the Gospell there, in which countrey at this day do flourish churches that were planted first by the preaching and ministerie of S. Andrew. And in the notable Citie of *Kyonia* by the riuer *Boristhenes* there is an Archbishops Sea, in whiche it is written that S. Andrew preached, and that afterward when he had trauayled ouer *Thrace*, *Macedonie*, & *Greece*, he was crucified at *Patris* a Citie of *Achaya*. He was the brother of S. Peter, & was brought to the true knowledge of Christ, afore Peter. *John. i. vj. & xij. Mar. i. xij. Mat. iij.*

Vppon the feast day of S. Thomas

the Apostle.

The Epistle. *Ephe. i.*



Blessed be God the father of our lord Iesus Christ, which hath blessed vs with all maner of spirituall blisings in heavenly things by Christ: according as he had chosen vs in him before the foundations of

of the worlde were layd, that wee should bee holy and blame-
lesse before him through loue. V Vho hath ordeyned vs be-
fore through Iesus Christe, too bee heyres to himself, accor-
ding to the good pleasure of his will, that the glorie of his
grace may bee prayled, wherethrough hee hath made vs ac-
cepted in that beloued.

The dispolement.

This Epistle is demonstratiue. And the state or propo-
sition principall is. I thanke God the Father for his sin-
gular benefites, which he hath bestowed vpon vs by his Son
our Lord Iesus Christ.

Here are reckened by in order fīue benefites of the
Sonne of God.

- i. The blessing promised to Abraham.
- ii. Election.
- iii. Holinesse and innocencie of lyfe.
- iiii. Adoption to bee the sonnes of God.
- v. Grace or acceptation befoze God for his beloued
sonnes sake.

The principall place is the doctrine of Justification, the
summe whereof may bee put into the ordinarie places of
instruction, and so expounded. At this time I will but ex-
pound the text which seemeth hard for the somewhat darke
phrases of it, to the intent the wordes may bee vnderstood
aright by yong beginners.

Blissed be God, that is to say, I thanke God or I prayse *Blissing.*
God: for the word blisse in the holy scripture hath cheefly
thre significations. First it is all one, as to wish well to
one. And when God blisseth, it is as much as to do well by
one. For Gods saying is a doing, as in Gen. xxxii. The
Lord blisseth the Egyptians house for Iosephs sake, Ge. xiiij.
I will blisse them that blisse thee, that is to say, I will do
them good that do thee good, Proverb. x. The blessing of
the Lord maketh folke rich.

Th. iij.

Se

Secondly it signifieth to giue thanks, to prayse, and to glorifie, as most commonly in the Psalmes. *Blisse the Lord O my soule. I will blisse the Lord continually. Blis- sed bee the Lord God of Israell.* &c.

Thirdly, in the promis made vnto Abraham, it compre- hendeth all the benefites that God bestoweth vppon his Church for his sonnes sake.

The true God The Father of our Lord Iesus Christ. Consider well this definition of God. The true God is the father of our Lord Iesus Christ, who hath blis- sed vs with all spirituall blis- sing. &c. He nameth here expressely three persones, which are God the Father, God the Sonne our Lord Iesus Christ, and God the holy Ghost, who blisseth vs with spi- rituall blissing.

The spirituall blissing. VVhich hath blis- sed vs with all spirituall blissing. Here vppon followeth the register of Christes benefites, and an exposition of the promis concerning Christ, made vn- to Abraham. Gene. xxiij. In thy seede shall all nations bee blis- sed. This promis conteyneth eyght notable places, which comprehend a summe of the whole Gospell.

Christes per- sone. i. First of Christes persone, which shall bee the seede of Abraham as concerning the flesh: *Ergo* he shall bee a very naturall man. Ageyn, he shall blisse with all spiritual blis- sing, he shall deliuer men from sinne, and he shall endue them with heauenly good things. *Ergo* he shall bee very God by nature.

Christes be- nefites. ij. Of Christes benefites, which are comprehended in the worde blissing, which worde Paule vnfoldeth in this place, declaring that deliuerance from curse of the law, from Gods wrath, from sinne, and from death: remission of sinnes, attonement with God, the holy Ghoste, true rightuousnesse, right to bee the sonnes of God, and inheri- taunce of euerlasting lyfe, I say Paule teacheth that all these benefites are conteyned vnder the worde blissing, in the promis made to Abraham.

iiij. The

liij. The applying of Chzistes benefites is shewed by Paule, who expoundeth this promis. Galat. iij. Those that be of fayth, are blisfed with the faythfull Abraham.

iiij. The difference of the lawe and the Gospell. The law soundeth out this voyce, Cursed is euery one that continueth not in all things that are written in the booke of the law.

v. That we are iustified onely by fayth for Chzistes sake onely. Paule confirmeth by this promis. Gal. iij. Not in seedes as in many, but in thy seede as in one, whiche is Chzist.

vj. Of the conception and birth of Chzist. All that be begotten of mans seede are accursed, Chzist shall be the blisfed seede, and shall blisse all men. Ergo he shall not be begotten of mans seede.

vij. Of originall sinne. All nacions must be blisfed through Chzist onely.

Ergo all nacions were cursed for sinne befoze.

viii. Of the calling of the Gentiles.

By unfolding the promis made vnto Abraham into these eyght places, the exposition therof becommeth moze euident.

Also let the confutation of the dotage of the Iewes be considered, which interpret this promis, only of a worldly kingdome. Contrariwise Paule teacheth that the blissing is spirituall, and Chzistes kingdome is spiritual, and not worldly.

In heavenly things by Christ, God hath loden vs with spirituall and heavenly benefites by Chziste. As yf he should haue sayd: not earthly and worldly benefites hath God promised to Abraham and the whole Church, but heavenly and diuine benefites: that is to wit election to euertlasting lyfe, adoption to be the Sonnes of God, forgiveness of sinnes, grace, and saluation euertlasting.

Hh.iiij.

According

Election or
predestina-
tion.

According as he chose vs in him, before the foundations of the world were layd.

ii. Of election or predestinacion, which is Gods act, whereby from euerlasting, of his owne mere mercy, for his sonne our Lord Iesus Christs sake, he hath chosen out of mankind too euerlasting lyfe & ioy, all that in this lyfe beleue in the sonne of God, and continue in the same beleeve vnto their death. Let yong folke marke well this definition of Election, and let them know that election (as apperteyning to Gods wil,) is vniuersal, according as it is plainly sayd God wil haue al men to be saued. Also John. ij. This is the wil of God, that euery one which seeth the sonne and beleueth in him should not perishe, but haue life euerlasting. Then is there no man reiecte by fatall destinie, but ech man is cause of his owne euerlasting destruction.

Blamelesse.

iiij. That wee should be holy and blamelesse before him through loue. Thirdly, therefore are wee chosen of God, that wee should be holy, that is to say, cleane, voyde of sinne, and rightuous, and that wee should serue him in rightuousnesse and holinesse all the dayes of our life. But in this lyfe wee are holy by the imputacion of Christs holinesse and rightuousnesse whiche wee receyue through fayth: and by beginning new obedience & rightuousnesse, which though it be imperfect, yet is it acceptable to God for Christs sake. And he addeth through loue, that is to wit of God to vs wardes. Therefore are wee holy and blamelesse and chosen to eternall lyfe, bycause God loueth vs for his sonnes sake. i. John. iij. Herein is the loue, not that wee haue loued God, but that he hath loued vs firste, and hath sent his Sonne to be the mercy seate for our sinnes.

Adoption.

VWho hath ordeyned vs before through Iesus Chryste, to be heires too himselfe. The fourth benefite is Adoption in the Sonne of God. For lyke as Chryste is the sonne of God in very deede and by nature: Euen so obteyne wee the right of sons by Adoption, & are made the heires of

of God, & fellowheyyes of Chryſt. Gal. iij. j. John. vi. Dære beloued, now are we the ſonnes of God, and it hath not yet appered what we ſhall be. But we knowe, that as ſone as that ſhall appere, we ſhall be lyke vnto hym.

Hee hath ordeyned vs before, in himſelfe, or too himſelfe, namely that we ſhould be his owne, and that we ſhould glozifie him.

According to the good pleaſure of his wil, namely which Gods will. is reuealed in hys Goſpell, John. vi. This is the wil of the Father, that euery one which beleueth in the ſonne ſhould not periſhe but haue life euerlaſting. Neyther do theſe wordes affirme that the election is particular or tyzannical, but onely they exclude our owne merites.

To the prayſe of the glorie of his grace, to the intent his glorious infinite grace myght be prayſed, which all men muſt glozie in, and ſet it out with prayſe.

Wherthrough he hath made vs accepted in that beloued. God of his mere mercy hath taken vs into his fauour, for his dærbeloued ſons ſake.

Let yong folke marke well this ſhorte and grammaticall expoſition out of the leſſon of the epiſtle of this day.

Concerning the ſtorie of Sainct Thomas there remaineth litle in the Euangelists. John. xiiij. Chryſte aunſwereth to Thomas demaunding him the way to the father. I am the way, the truth, and the lyfe. No man commeth to the father but by me. A mention is made of Thomas Math. x. Luk. x. Mar. iij. Act. i. & ſpecially. John. xx. and. xxi. And after Chryſtes Reſurrection, it is wrytten that hee preached the Goſpell in *Parthia* and in *Inde*.

*Thomas the
Apoſtle.*

Thomas, is as muche too ſay as a Twinne.

FINIS.

*All glorie, prayſe and thanks be
giuen too God.*

ATable to fynde the Epistles

conteyned in this woorke.

1	The first Epistle on Christ mas day. pagina 9.	22	Vpon Easter day. 134
2	The seconde Epistle on Christmasse day. 14	23	The first and seconde holy dayes in Easter weke. 144
3	The third epistle on Christ masse day. 19	24	The first Sunday after Ea- ster 169.170
4	On Saint Stephans day, 23	25	The seconde Sunday after Easter. 177
5	The Sundaye nexte after Christmasse day. 35	26	The thirde Sundaye after Easter. 181
6	Vpon Newyeeres day, 40	27	The fourthe Sunday after Easter. 187
7	The Sunday after Newye- res day 44	28	The fifthe Sunday after Ea- ster. 192
8	Vppon the Epiphanie or Twelfth day 44	29	Vpon Ascension day. 197
9	The first Sunday after the Epiphanie, 52	30	The Sunday next after Af- cension. 209
10	The seconde Sunday after the Epiphanie. 57	31	Vppon VWhitson Sun- day 213
11	The third Sunday after the Epiphanie, 62	32	Vppon VWhitson Mon- day. 226
12	The fourthe Sunday after the Epiphanie, 63	33	Vppon VWhitson Tuif- day. 235
13	On septuagesima Sunday 68	34	Trinitie Sunday. 240
14	On Sexagesima funday. 77	35	The first Sunday after Tri- nitie. 249
15	On Quinquagesima or Shrouesunday. 86	36	The seconde Sundaye after Trinitie. 255
16	The first Sunday in Lent. 94	37	The thirde Sundaye after Trinitie 260
17	The .ij. Sunday in Lent. 103	38	The fourthe Sundaye after Trinitie. 267
18	The .iiij. Sunday in Lēt. 108	39	The fyfthe Sundaye after Trinitie, 272
19	The .iiij. Sunday in Lent. 114		40
20	The fyfthe Sundaye in Lent. 119		
21	Vpon Palme Sunday. 124		

The Table.

40 The first Sunday after Tri- nitie.	276	56 The xxij. Sunday after tri- nitie.	372
41 The seventh Sundaye after Trinitie.	281	57 The xxiiij. Sunday after tri- nitie.	375
42 The eight Sunday after Tri- nitie.	285	58 The xxiiij. Sundaye after trinitie.	381
43 The ninthe Sundaye after Trinitie.	290	59 The xxv. Sunday after tri- nitie.	386
44 The tenth Sunday after tri- nitie.	297	60 The xxvj. Sunday after tri- nitie.	394
45 The eleuenth Sunday after Trinitie.	303	61 On the firste Sundaye in Aduent.	400
46 The twelfth Sundaye after Trinitie.	309	62 On the seconde Sunday in Aduent.	406
47 The thirteenth Sunday af- ter Trinitie,	319	63 On the thirde Sundaye in Aduent.	414
48 The fourteenth Sunday af- ter Trinitie,	327	64 On the fourthe Sundaye in Aduent.	422
49 The fifteenth Sunday after Trinitie.	332	65 On the Annuntiation of Mary.	426
50 The sixteenth Sunday after Trinitie.	338	66 On the Natiuitie of S. Iohn Baptist.	432
51 The seventeenth Sundaye after Trinitie.	344	67 On the Visitation of Ma- ry.	443
52 The eighteenth Sunday af- ter trinitie.	349	68 On S. Iames day.	452
53 The nineteenth Sunday af- ter trinitie.	354	69 On S. Mathews day.	458
54 The twentieth Sunday after trinitie	359	70 S. Michael the Archan- gell.	464
55 The, xxj. Sunday after tri- nitie.	366	71 All Sainctes day.	470
		72 S. Andrews day.	476
		73 S. Thomas day.	484

FINIS.

To the Reader.



As much as this present worke shall come to the hands of all men, as well of the rudest, vnskillfullest, and vnlearnedst sort, that are vtterly ignorant of the latine tong, and of the right vnderstanding of such words, as are taken out of the Latin into English, for the more beautifying of our speech, & better expressing of our mynds, as to the hands of the skillful & learned sort: I haue added a breife declaration or exposition of certeyn of those wordes vbled in this my translation. Wherin as I seeke and wishe the furtherance of the one sort, (for to read and not vnderstande woulde do them small pleasure:) so I desire the fauorable acceptation of the other sort: whose helpe and aide I gladly craue to the amendement and gentle interpreting of such fautes as haue escaped either mee in translating, or the Stationer in printing.

A

Academiks, were a certeyn sect of Philosophers, whiche hilde opinion that nothing coulde bee knowne certienly. And therfore they doubted of all things. The prince or first of them was Plato, & they had that name of Academia, which is a woody place about a myle from Athens, where Plato taught his philosophie.

Allegorie, is a continuall metaphoz in the sentence and matter. See *Metaphor*.

Antithesis, is a setting together or matching of contraries, which giue lyght eche vnto other: as for example, by shewyng lowlynesse, it appereth the better what is pryde.

Apposition, is a figure of Grammer, when two wordes of one case come together without any coniunction, importing bothe one thing: as Christ the sonne of God.

C

Clarent, is a kynd of syllogisme wherin the maior or first
pro

An exposition of woords.

proposition and the conclusion are vniuersall negative:
& the *minor* or second proposition is vniuersal affirmative. As for example: no Idolater shall inherit heauen:
all couetous folk are Idolaters: *Ergo* no couetous man
shall inherit heauen.

D

*D*hortation is a perswasion or counselling of a man fro
any thing that is euill, dangerous, or too be auoyded.

Dilemma, is a forked kinde of argument, which on eyther
side entrappeth the aduersarie, chōse which part he wil.

Distribution, is a figure of Rhetorike, which consisteth in
reckenng by of partes, particulars, or accidentes
of thyngs.

E

*E*ffect is that thing which springeth, ryseth or necessari-
ly ensueth of any efficient cause. As for example, the ef-
fects of sin are Gods wꝛath, death, damnation, and all
manner of grēfes, miseries, diseases, aduersities, pu-
nishmentes and torments as well of body as mynde.
For sinne is the cause for whiche all these things hap-
pen vnto vs.

Enthymeme, is a forme of argument, wherein (for spāde
or for haꝛt) the first or second part of a syllogisme is left
out, as thus: Al vertue is commendable, *Ergo*, Thank-
fulnesse is cōmendable: in which argument, the second
propositiō or *minor* which is this, Thankfulnesse is a ver-
tue, is left out. Or as thus: Thankfulnesse is a vertue:
Ergo thankfulnesse is commendable. In which example
yee see that the *maior* or first proposition, Al vertue is cō-
mendable, is left out. And therfore it is called an imper-
fect Syllogisme. *Loke Syllogisme.*

Enthusiastes, are a certeyn kind of heretikes, which holde
opinion that the woꝛd of god left in the body of the Bi-
ble is not sufficient to saluation, nor the rule of mans
lyfe: but that men be taught and gouerned immedi-
ately

An exposition of woords.

atly from God by new inspirations, reuelations, and
Traunces without the woꝛde. The chiefe champions
herof were Swinkfeeld in *Westphalye*, Muncer in *Germa-
nie* and others of whom Sleydane maketh mention in
his booke of Cronacles.

Epicures are al those that set their felicitie in woꝛldly ple-
sures, and utterly denying eyther in woꝛd oꝛ dede, oꝛ
else in both, that there is any God oꝛ that he hath any
regarde of men oꝛ of woꝛldely matters, and attribu-
ting all things to chaunce oꝛ fortune. They are so na-
med of one Epicurus a Philosopher of *Athens* who vp-
hild that mans chiefe blisse consisted in pleasure.

Expolition is a figure which taryng vpo one matter, doth
polish, deke, and garnish the same diuerse and sundꝛy
wayes.

Forme. Is that shape whereby eucry thing taketh his
name. as, lether shaped and solued fitly to the propo-
tion of the soote is called a shoo.

Gradation. Is a figure of Rethoricke when the sentence
gyrseth by degræes to the thing that it ameth at.

Homoiprote is a figure peculiar to the latine and græke
and such other tungs as haue declensions of cases: and
it is when there come many woꝛdes of lyke cases in
one sentence oꝛ nere one for another.

Homoiotileut. Is a figure when diuers woꝛds end alyke.

Metaphor is a figure transferring woꝛdes from their
propre & naturall signification, to a strange signifi-
cation, by reason of some lykelynesse betwixt them. As
if a man shuld say that one swimmied in wealth, which
is proprely in water.

Metonymia is a figure which vnder a terme of like impoꝛ-
tance, impliyeth the thing impoꝛted: oꝛ vnder the signe
is

An exposition of woords.

is conteyned the thing signified: or when the circumstance of a thing is put for the thing that is met, or described by the circumstance.

O

Obiect, is that wheron any thing resteth or stayeth, as y^e object of the sight is y^e thing y^e the eye seeth or beholdes. *Occupation* is a figure of rhetorick preventing objections that may be alleged agens^t a man, and answering them before they be objected.

P

Paraphrasis is an enlargement of the bodie of a matter in words and p^rases only without expounding or opening of the text.

S

Stoicks were a sect of Philosophers, the ch^{ief} wherof was Zeno, who among other things hilde opinion that all things were ruled by destinye. And they tyed God in such wise to the second causes as yf he could do nothing otherwise than these causes would give him leaue, wherby they utterly toke away Gods speciall and peculiar providence, and mainteyned mans free will that he coulde of his owne power become blis^sed without God.

Subiection is a figure of Rhetorick when a man demaun^deth a question and aunswereth to it him self: or when he reasoneth with himself pro & contra as they terme it.

Syllogisme is a kind of argum^{en}t which vpon the graunting of the two propositions called the *maior* & the *minor*, doth of necessitie inferre the cōclusion. As for ex^{am}ple.

Maior. Every vertue is commendable.

Minor. Justice is a vertue.

Conclusio. Ergo Justice is commendable.

Synecdoche is a figure, when the whole is put for the part or the part for the whole.

FINIS.



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